

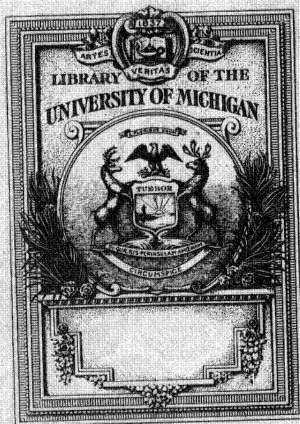
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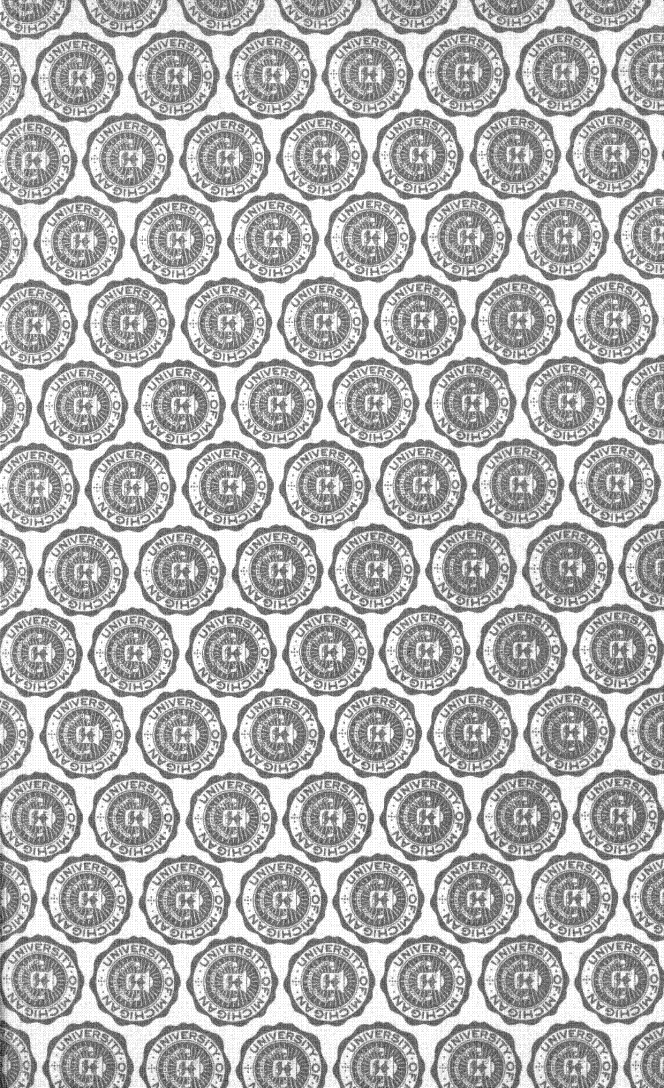
HAWAIIAN  
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THE GIFT OF  
Maj. T. M. Spaulding







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TWENTY-FIFTH ANNUAL  
REPORT  
OF THE  
HAWAIIAN HISTORICAL  
SOCIETY

FOR THE YEAR 1916

*WITH PAPERS READ DURING THE YEAR  
BEFORE THE SOCIETY*



HONOLULU :  
PARADISE OF THE PACIFIC PRESS  
1917  
(500)

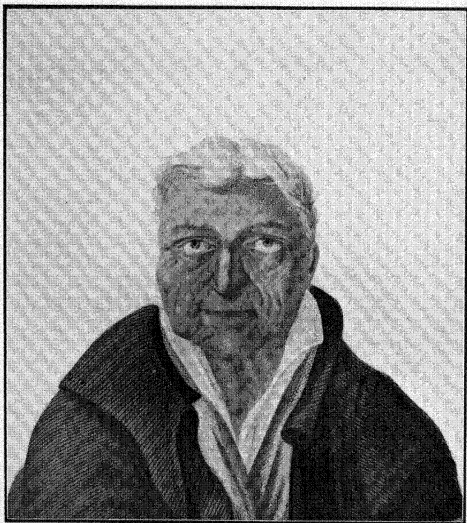












John Young, Advisor of Kamehameha I.

(From "Voyage au tour du Monde", Louis de Freycinet, Paris, 1827.  
Historique Pl. 84.)

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# HAWAIIAN HISTORICAL SOCIETY

## OFFICERS FOR 1917.

PRESIDENT.....HON. W. F. FREAR  
FIRST VICE-PRESIDENT.....PROF. W. A. BRYAN  
SECOND VICE-PRESIDENT.....MR. J. F. EMERSON  
THIRD VICE-PRESIDENT.....HON. F. M. HATCH  
TREASURER.....HON. B. CARTWRIGHT, JR.  
RECORDING SECRETARY.....MR. EDGAR HENRIQUES  
CORRESPONDING SECRETARY.....REV. W. D. WESTERVELT  
LIBRARIAN.....MISS E. I. ALLEN

## Additional Members Board of Managers.

EDGAR WOOD

J. W. WALDRON

EDWARD TOWSE

TRUSTEE LIBRARY OF HAWAII.....W. D. WESTERVELT

## STANDING COMMITTEES.

### Library Committee.

REV. W. D. WESTERVELT, Chairman

R. C. LYDECKER

D. F. THRUM

J. F. G. STOKES

J. W. WALDRON

### Printing Committee.

B. CARTWRIGHT, JR., Chairman

H. S. HAYWARD

ED TOWSE

L. A. THURSTON

W. D. WESTERVELT

### Membership Committee

PROF. W. A. BRYAN, Chairman

C. M. COOKE

J. A. DOMINIS

E. A. MOTT-SMITH

G. P. WILDER

### Genealogical Committee

ED. HENRIQUES, Chairman

S. B. DOLE

B. CARTWRIGHT, JR.

A. F. JUDD

MRS. E. P. LOW

Maj. I. M. Spaulding  
4-11-1924

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# Minutes of the Annual Meeting

Held January 17, 1917.

The 25th Annual Meeting of the Hawaiian Historical Society was held at the rooms of the Society at 8 p. m. January 17, 1917.

On account of a meeting at the Opera House the attendance was not as large as usual, there being only 25 present.

The election of officers and the transaction of regular business occupied the meeting.

Reports were presented by the Corresponding Secretary, the Librarian, the Treasurer and the Chairman of the Genealogical Committee, which were accepted and referred to the Printing Committee.

It was moved by Mr. Cartwright and seconded by Mr. Westervelt that a vote of thanks be given Mr. Robert Andrews for the view of the Mission House and Chapel.

The report of the Board of Directors recommending officers for the coming year was accepted and the Secretary was instructed to cast a vote for the election of the following officers:

President.....	Mr. W. F. Frear
1st Vice-President.....	Prof. W. A. Bryan
2nd Vice-President.....	Mr. J. S. Emerson
3rd Vice-President.....	Mr. F. M. Hatch
Recording Secretary.....	Mr. Edgar Henriques
Corresponding Secretary.....	Rev. W. D. Westervelt
Treasurer.....	Mr. Bruce Cartwright, Jr.
Librarian.....	Miss E. I. Allyn
Additional Members of the Board of Managers.....	

Mr. Edgar Wood, Mr. Ed Towse, Mr. J.W.Waldron

Trustee of the Library of Hawaii.....  
 .....W. D. Westervelt

The Report of the Committee on Membership was accepted and the following persons were declared elected subject to the payment of \$1.00 membership fee and \$2.00 annual dues:

Mrs. H. F. Damon  
 Mr. D. F. Thrum  
 Mr. W. F. Wilson  
 Mr. John L. Fleming  
 Mr. F. Dickson Nott  
 Mr. C. W. C. Deering  
 Mrs. Charles R. Forbes  
 Dr. F. F. Hedemann  
 Mr. W. Wolters  
 Mr. Alexander H. Ford  
 Mr. Wyllie  
 Mrs. Irene Ii Holloway  
 Mr. John A. Dominis  
 Mrs. Eliza Napoleon Low

A paper by Hon. G. R. Carter entitled "More of John Young" was read by Mr. Bruce Cartwright, Jr. On motion of Rev. W. D. Westervelt, seconded by Prof. Bryan, a vote of thanks was given Mr. Carter for his most interesting paper on John Young.

On motion of Rev. W. D. Westervelt, the question of the right to use the rooms of the Historical Society for the storing of the library of any outside association or society was referred to the Board of Directors for investigation and recommendation to the Society at a future meeting.

The meeting adjourned at 9 p. m. to meet in two weeks, on Monday, February 12, 1917, at 8 p. m.

EDGAR WOOD,  
*Recording Secretary.*



## Report of the Librarian

---

*To the Officers and Members  
of the Hawaiian Historical Society:*

LADIES AND GENTLEMEN:

I am very glad to be able to report to you the accomplishment of an important piece of cataloging this year. The entire collection of publications in Hawaiian was indexed under the direction of Caroline P. Green, whose knowledge of the Hawaiian was necessary in making the subject headings and assignments to classes. Over eight hundred cards were written for the catalog to cover the Hawaiian books and pamphlets designated as the Hyde and Baldwin collections.

Only the files of unbound material now remain to be indexed and it is hoped that three months' work with a competent cataloger in charge will be sufficient to put this all in order. Your librarian has the plans for this work practically consummated.

Among the accessions for the year I have to mention these especially: From Mr. J. W. Waldron a typewritten copy of "A Narrative of the Death of Capt. James Cook," by David Samwell, Surgeon of the Discovery, London, 1786. Mr. Westervelt has presented his "Hawaiian Legends of Volcanoes: Mythology Collected and Translated from the Hawaiian," Boston, 1916. He has also placed in the library a copy of "The Path of the Destroyer," by A. A. St. M. Mouritz, formerly physician of the Leper Settlement, Molokai. This is a history of leprosy in the Hawaiian Islands and thirty years' research into the means by which it has been spread. The author dedicates his work to the members of the 58th Congress who appropriated the necessary funds to establish and maintain a Leprosarium at Kalawao, Molokai.

Other accessions are Thrum's Annual for 1917; the Advertiser's Historical Series No. 1, "Reminiscences of Old Hawaii," by Sereno Edwards Bishop, with a brief biography by Lorrin A. Thurston, Honolulu, 1916. Also the publications of the Bishop Museum, notably The Fornander Collection of Hawaiian Antiquities, edited by Thomas G. Thrum. This is the first volume of the series and includes in its four chapters the Story of the Formation of These Islands and Origin of This Race; Legend of Aukelenuiaiku; History of Moikeha; Legend of Kila.

In a preface Mr. Thrum refers to the many years spent by Mr. Fornander in collecting the antiquarian and traditional lore of the Polynesian race, which includes most valuable material covering Hawaiian mythology, traditions, mele and genealogies. This collection the trustees of the Bishop Museum are making available to students of Hawaiian literature by issuing it in several series among the memoirs of the museum. As now presented to us it comprises the Hawaiian original with the English translation, accompanying which are notes which are designed to aid in the interpretation of ancient Hawaiian thought and customs. Most of the translation was completed under the supervision of the late Dr. W. D. Alexander. The revision and editing of this material is the task of Mr. Thrum, a work which should evoke not alone the praise but the gratitude of English readers.

The last acquisition to be mentioned is a group of 32 sheets photographic reproductions from the original record of "Hopes Track Among the Sandwich Isles." These bear the date 1791, and both text and drawings are most quaint and interesting. In connection with this the librarian would like to interest the members of the Historical Society in some plan for securing suitable cases for protecting and at the same time exhibiting material of this nature of which the Society has so many rare examples. Visitors to the library often wish to see these treasures but stored as they are on the shelves with a mass of other material it is not easy to produce them at

will. Two or three hundred dollars carefully expended should make these available, and at the same time give to the room of the Historical Society the dignity befitting such an organization.

Sixteen new members have been admitted since our meeting one year ago, four have been withdrawn, and we have to record one death. The membership of the Society is 143.

Respectfully submitted,

EDNA I. ALLYN,  
*Librarian.*

## Treasurer's Report

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1916

Balance from 1915.....\$ 314.57

### RECEIPTS.

Membership dues .....	\$ 266.00	
Sale of Reports.....	16.50	
Interest on McBryde Bonds.....	100.00	\$697.07

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### EXPENDITURES.

Paid to Treasurer, Library of Hawaii .....	\$ 117.80	
Postage .....	5.00	
Collectors .....	20.00	
Publishing Annual Report, Re- print, etc. ....	282.00	
Printing .....	7.50	
Book purchases .....	5.80	
Miscellaneous expenses .....	10.35	
Binding .....	10.75	\$459.20

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Cash on deposit with Bank of Hawaii, Ltd. ....		237.87	\$697.07
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Amount in Savings Bank, Bish- op & Co. ....	\$ 479.88	
Two \$1000.00, 5%, McBryde Sugar Co. Bonds .....	2,000.00	

(Now in safekeeping with the  
Bank of Hawaii, Ltd.)

Cash on deposit as above..... 237.87

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\$2,717.75

Respectfully submitted,

BRUCE CARTWRIGHT, JR.,

*Treasurer.*

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Jan. 29, 1917, Audited and Found Correct:

A. C. O. LINNEMANN,

*Cashier, M. McNerny, Ltd.*

## Corresponding Secretary's Report FOR 1916.

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The ordinary interesting letters have been received from our corresponding societies, such as the Polynesian Society of New Zealand, and from individuals from India, China, Japan, and Europe, even from Germany.

Of these communications I will take time to note only two which are of especial importance:

Our good friend and lover of Hawaiian history, Bro. Joseph Dutton, who is so earnestly laboring for the lepers on Molokai, has sent quite a good selection of material concerning the leper settlement, and also his own life, from which selections were made a sketch of his life which was published in the *Paradise of the Pacific*. The photographs and papers will be kept in the Historical Society's library. Brother Dutton's friends hope that he may have a long and useful life among those to whose interests he is devoted.

Mr. Thomas G. Mills, of Superior, Wisconsin, was a visitor in the Islands for some time last spring. On his return home he sent typewritten copies of letters written by Dr. J. B. Butler, a widely known professor of Latin and Greek in the University of Wisconsin. These letters were published in 1869 in the Wisconsin State Journal. They are very entertaining and valuable.

W. D. WESTERVELT,  
*Corresponding Secretary.*

## Report of the Genealogical Committee

---

MR. PRESIDENT, LADIES AND GENTLEMEN:

As Chairman of the Genealogical Committee, I take pleasure in presenting the following report:

Your Committee has published one paper this year, entitled *The Wilder Family*. This paper was prepared by different members of the family and the proof corrected by them, so we feel sure that there are no typographical errors.

This paper will be very useful to those who wish to work out a list of all the descendants from a common ancestor. The method followed in this instance is that adopted by most of the well-known genealogists in the United States and Great Britain and is very simple.

We have not decided the title of No. 3 of the Genealogical Series of the Hawaiian Historical Society. We will be pleased if some member, with many family connections in Hawaii, will submit his data to us for publication during the year.

BRUCE CARTWRIGHT, JR.,  
*Chairman of the Genealogical Committee.*



## Stories of Wailua, Kauai

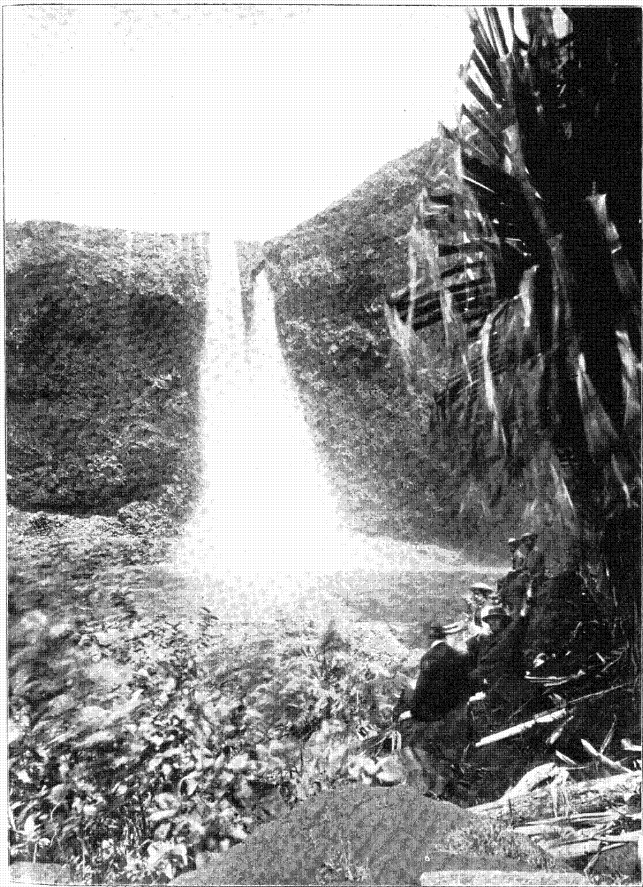
PAPER BY JUDGE LYLE A. DICKEY.

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Vancouver landed at Wailua in 1793 but was, I think, the only early voyager to touch here. There was no missionary station within many miles of this place, but the district of Wailua, though comparatively little known to white folks, is a famous one in Hawaiian history.

When, in a Hawaiian story, the hero is made to visit Kauai, the Wailua beach at the mouth of the river is usually the landing place. Here all the prehistoric voyagers from Kahiki who came to Kauai landed and here the prophet Naula-a-Maihea was thrown up alive by a whale which had swallowed him near Oahu. The legend of the Naha stone of Hawaii names Wailua, Kauai, as the place from which the stone came. In the story of Laieikawai it was Poloula, chief of Wailua, who gave the prophet Hulumaniani a canoe and rowers to seek the cause of a mysterious rainbow on Oahu. There are at least three Hawaiian catcradles or *hei* which have reference to Wailua.

The Wailua river is made of three branches, each with a beautiful waterfall. Between the two upper branches is the hill Aahoaka. Below this and between the union of these branches and the lower branch is a ridge called Kuamoa-loa-o-Kane or great ridge-path of Kane on which are two *heiaus*. The river passes to the sea in a gap between two mountains. If a line be drawn across the valley from Mopua, the south part of Nounou the mountain north of the river, to Mt. Kapu on the south side, approximately all *makai* of this line is Wailua-Nui-Hoano, or great, sacred Wailua, a land taboo to common people. It is said to be named after an ancient chief named Wailua-nui-hoano. (Though "Two Waters" is the white man's natural translation of "Wailua" and this name and



Wailua Falls, Kauai.



Waialua on Oahu are generally said to refer to the two main branches of the principal rivers of these districts, yet this explanation never seems to occur to a native Hawaiian.)

This part of the valley is the ancient capital of Kauai. While no one was recognized as a chief unless born in the district of Puna, all chiefs should if possible be born in Waialua-hoano and at a very definite spot just *mauka* of the cocoa-nut grove at Holoholoku, where may be seen, now largely imbedded in earth, two stones, one for the mother's back and one for her feet. This and Kukaniloko in Waialua, Oahu, are the two most famous birthplaces of chiefs in all the Hawaiian Islands and were thought to add some special divine gift to the sacred place occupied by a tabu high chief. Here all the kings of Kauai were born, from earliest times to King Kaumualii. A few feet away is a *pohaku piko*, a large rock in whose grooves, according to a strange old Hawaiian custom, the naval cords of the newly born chiefs were put, tamped in by small pieces of stone or *hala* fruit. A little *makai* of this *pohaku piko* and nearer the river is a rock called Pa Aikanaka. Here it is said that bodies were placed after being sacrificed on the Holoholoku *heiau*.

It is not easy to arrange the stories connected with Wailua in any logical order. In a rough way we may begin with the beach and work *mauka*, though a story may cover many localities.

A little east of the mouth of the river on its south side is Hauola, an ancient city of refuge. Here a murderer or one liable to death because of violating a *kapu* might flee from the pursuer and be safe. The gates were always open to the fugitive, who could rush in, thank the principal idol for safety and after remaining within the walls a few days, be immune and leave. There is also a *pohaku piko* here. In the southeastern part is the *heiau*, Hikinaakala, a long, narrow *heiau*, containing graves of a family that desecrated it by cultivating within its walls. It is reported that on the nights of Kane the sound of drum and *ukeke*, played by spirits, may still be heard.

Stretching north across the mouth of Wailua river from Hauola, is a line of rocks with strange markings on them that may be seen when the rocks are exposed and wet. They are said to have formed part of the wall of the city of refuge when the course of the river was different. These are called Pae-mahu-o-Wailua, also *paikii*, or picture rocks. It is said that a sculptor of ancient times, carving idols, could only make one to suit him and threw the others away. These rocks are some of them, the marks being the hieroglyphics of the ancient sculptor.

Another story is that these rocks are the eight brothers of Maui, who is said to have lived at Wailua. Hina, his mother, while in far Kahiki, dreamed of surf-riding at Wailua with a man of splendid appearance. Her brother Nulohiki turned himself into a canoe in which Hina sailed to Wailua and found the man of her dreams, went surf-riding with him and married him. He was Makalii and had come from the sky to which after the birth of Maui and his brothers he returned. At Molohua, just north of the mouth of Wailua river, Hina stuck the canoe, her brother, into the sand and it became a tall cocoanut tree, the first in the islands. Up this tree Maui used to climb to visit his father.

Later Lonoikamakahiki wished to destroy this tree but three strong men could not cut it down. Some of his retainers overheard a baby and aged man up the valley talking on the subject in a sweet potato patch, the baby saying, "They can't cut it." The chief heard of this and sent for the wonderful baby who could converse so intelligently. The messengers brought down the grass house with baby and old man in it and the Wailua chief asked advice of the babe. The baby would not speak directly to the chief but through the old man directed the chief to build ten *halaus* located in a line from the cocoanut tree to the river and to furnish each completely with *poi*, etc., and this was done. The baby spent one day and night in each house and grew wonderfully, being a warrior grown when he had occupied the last house. He was offered

a spear but went up the mountain and brought down a long *lehua* tree, long enough to reach from Molohua to the river. During the night he trimmed the tree to a spear and then told the strong men of the chief to attack the tree. When they had tried and failed he climbed to the bluff on the north side of the river where a Japanese temple now stands and threw his spear at the trunk of the tree. It cut the tap root and the cocoanut tree fell, reaching to the river. The fruit was divided between the people of Koloa and the Puna districts. The Koloa people saved and planted part of theirs but the Puna people used up theirs. Hence until very lately, when the white people planted cocoanuts, cocoanuts grew in Koloa but not in the Puna district of Kauai.

Maui wished to bring the Hawaiian Islands together and for that purpose to catch the powerful fish Luehu, which, if hooked, would cause all the islands to draw together. This fish could only be caught on the night of Lono and Maui would go out each month on that night with his eight brothers to fish for it. The *alae* birds, of whom also there were nine, hindered the fishing. They would count the men in Maui's canoe and when there were nine would say, "There go Maui and his eight brothers," and would then start a fire and cook sweet potatoes. This fire would give notice to the *luehu* that Maui was out in his canoe and the big fish would escape. The *alae* birds were the only creatures who knew how to make fire, so their signal could not be mistaken. Hina, Maui's mother, advised him of a plan to learn how to make fire and also prevent the warning from being given to Luehu, so Maui made an image of wood and put it in the end of his canoe where he usually sat and sent his brothers out into Wailua Bay to fish as usual. He, himself, got into a hole he had dug at the usual feasting place of the *alae*s, covered his head with sweet potato vines and waited. His mother had told him that the smallest *alae* bird was the captain and the one to catch. The birds counted those in the canoe and found nine because of the wooden image, gathered sweet potatoes and started their

feast. Then Maui darted from his hiding place and with some difficulty caught the young *alae* in what is now a taro patch near the Holoholoku *pohaku piko*. Here the bird told him that fire could be made by rubbing sticks together but at first lied about the kind, naming *api*, taro stalks and banana stumps, but at last told him to use *pua* wood. Maui after thus making fire rubbed the head of the bird with a burnt stick until the blood came, and the *alae* has ever since borne the red mark.

This exploit also put an end to the warnings of the *alaes* to the big fish and the next time Maui went fishing he caught it on his hook. His mother Hina had told him not to disturb any bailing dish he might find floating in the water at the mouth of the Wailua river, as this would be her beautiful sister Hina-ke-kaa. However, when Maui saw a dish for bailing out canoes floating near, he told his brothers not to look behind them on pain of death and picked up the bailing dish and put it behind him in the canoe, where it turned into a beautiful woman.

As soon as Luehu was caught, the Hawaiian Islands began to draw together. As Kauai and Oahu came near great crowds gathered on the shore of Oahu and cheered. This did not disturb the brothers of Maui at first, who paddled steadily but when the cheerers exclaimed at the beauty of the woman behind Maui all the brothers turned at once to look. Immediately the great fish became loose from the hook and the islands slid apart as they had been. Only two islands had actually touched each other. The point near the Nawiliwili lighthouse had touched Kaena Point on Oahu and as they drew apart a piece of Oahu was caught on Kauai and a piece of Kauai on Oahu. This rock off Kaena Point is still called "Pohaku o Kauai," Rock of Kauai.

Because of their looking back, Maui's brothers were on their return to Wailua turned into stones and set across the mouth of the Wailua river.

Puniakaia of Kaneohe, Oahu, had a pet fish that he had raised from its childhood, named Uhumakaikai. When fishing

at Wailua, Puniakaia bet his bones against four pieces of land that inside of fifteen days he would catch more fish than the people of Wailua and all their pigs and dogs could carry away and eat, and sent word to the fish Uhumakaikai to help him win his bet. On the fourteenth day when he had caught no fish, the Wailua people made preparations to kill him and prepared an *imu*, wood and stones to bake him, but at daylight next day fish were seen coming to Wailua both from north and south. The fish covered the sand at Wailua and extended deep into the sea. The fish Uhumakaikai came, too, and Puniakaia picked it up and kissed it and for love of it returned to his Oahu home, giving the whole of Kauai to the owner of the canoe that had brought him to Wailua.

Just a little north of Wailua river, at Kaikihaunaka, on the border of Wailua district, is the *heiau* of Kukui, remarkable for the large size of some of the stones used in its construction. A man sent to Oahu to get a human sacrifice for this *heiau* saw the apparent corpse of a man named Kaopele on the beach at Maeeae, Waialua, Oahu, and with permission of the *konohiki* of Waialua brought it to Wailua and put it with another corpse at the altar. When six moons had passed and the bones of the other corpse had fallen apart, at midnight, came a burst of thunder and an earthquake and Kaopele came to life, left the altar and made a call on an old man living near who was charmed with him, besought him to marry his granddaughter and went off to her home and awoke her in the middle of the night to tell of the fine husband he had found. At daybreak the two were introduced and were married the same day.

That night the young husband was filled with a longing to go farming and at midnight left his sleeping bride and went *mauka* and planted sweet potatoes, taro, bananas, *waoke* and other plants. The young bride naturally scolded him on his return but he replied, "The son of a king can sleep until the sun is high and find food cooked for him when he gets up, but a common man must cultivate the soil. When he returns



from work let him light the oven and when the food is cooked let husband and wife sit and eat together."

After a time he told his wife that he had been subject to trances since he was born and that he would soon fall into a six months' one and should not be buried, as he would not be dead. Nevertheless when the trance had lasted six days the father-in-law said it must be real death, tied stones to Kaopele's feet with *koali* vine and threw him into the sea. There came a big storm, lightning and an earthquake and Kaopele came to in the depths of the ocean, broke loose from the stones and returned to his wife, so frightening her parents that they fled and never returned.

Kaopele had one son, Kalelealuaka, of wonderful prowess. He could jump up and down precipices and run on water like a duck. He beat the King of Wailua in wrestling and offered the king as a sacrifice on a new *heiau*; afterward beat the chief of Hanalei at spear-throwing and offered him as a sacrifice, then left for Oahu, where he spent the rest of his life and performed wondrous deeds.

On the north side of Wailua Bay, at Malohua, is a rock with a large footprint on it. A second footprint is said to be on a rock below the water. There are many explanations of this.

A magician from Hawaii once came to Kauai to see Kamapuaa. He landed at Wailua and made this footprint and thence went to Hupu, but failed to find Kamapuaa, seeing there only an impudent little pig. On returning to Wailua he was told that the little pig was Kamapuaa in disguise and became so infuriated that he killed all the pigs of Wailua and on his return to Hawaii would never eat pork.

A messenger from Kilauea was hastening to Koloa to get fish for his chief from Nomilu Pond and on reaching the Wailua river leaped across. The footprint marks the spot from which he jumped. A hole *makai* of the Hikinaakala *heiau* was made where he landed.

Two brothers of Wailua were very hungry. One said that he would visit his grandmother on the other side of Haupu, so he stretched up until long enough for his head to get over Haupu and down to the grandmother, where he ate his fill. The hungry brother back at Wailua noticed that the calves of the legs of his brother were getting plumper, so he pinched them. The pain sent its message along the body and across Haupu and the older brother grew short again and brought back food to the younger. The footprint marks where the older brother stood so long.

A famous maker of riddles once stepped here on landing to match riddles with the people of Wailua.

A warrior from Maui bet that he would defeat the warrior of Wailua and return to Maui within a certain number of days or forfeit his life. He defeated the Wailua champion but it took longer than he had calculated and there was not time left in which to sail to Maui. So he determined to jump home and braced himself on the edge of the sea for a mighty leap. Just as about to leap the broad rock on which he stood broke and half fell into the sea, leaving a footprint of the warrior on each piece, the warrior being killed by the fall.

It is also said that the footprint was made by Kawelo-lei-makua. On the same day were born three boys in Wailua, Kawelo-Aikanaka, commonly called Aikanaka; Kawelo-lei-makua, called Kawelo; and Kanahoa Kame'eu'i. When Kawelo's older brother Kawelo-mai-huna was born he was poorly formed and the servants wrapped him in a *tapa* intending to bury him but, because of a storm, hung him in a calabash at the top of the house. Here red feathers whirled about it while a rainbow stood over the door, the voice of *elepaio*s was heard and rats ran over the thatch. The boy became an *eepe* and because of him rats were the friends of Kawelo and brought a canoe down the mountain for him and went to Honolulu with him, where they did wonders for him.

Aikanaka became king of Kauai and oppressed Kamalama-iki-pokii, Kawelo's younger brother, who sent to him for help.

Kawelo by this time had become a great warrior and from his father and father-in-law had learned all arts of fishing but one and he came at once with two great battle sticks, a war club and a spear. His plan was to be friendly and accomplish his purpose without fighting if possible, and told his rowers to say that he had come on a friendly visit, he himself, going to sleep in the canoe as he arrived at Wailua.

However, the canoe had been seen afar by both Kawelo's brother Kamalama-iki-pokii and by Aikanaka, who lived on the upland near Nounou, and sent his fast runner Keehau-keaukea to discover what the canoe meant. Runner and brother had met at the beach and the brother told the runner that the canoe was coming for war. Aikanaka's warriors picked up the canoe with the sleeping Kawelo and carried it *mauka*. As they went Kahalama-iki-pokii chanted to Kawelo, thus letting him know the progress of the canoe, telling when they passed the low land where the *pohuehue* grows, the land where the *pilipiliula* grows and had come to the land of the *manienie*. Here Kawelo rose and with two strokes of his *palau* killed all the carriers on each side of the canoe. Then in a battle in which soldiers fell like the leaves of trees in a whirlwind all the warriors of Aikanaka were killed. One of the ears of the runner Keahanikiaukea were cut off and he was spared to take the news to his chief, who sent him hastening to Hanalei to get help from Kameeni, who had grown to be the strongest man of Kauai. Meanwhile other companies were sent against Kawelo, but all were defeated, including Kahakaloa, whose skill in the use of war clubs had gone over all the islands.

At night Kawelo retired to Wailua beach. In order to sleep safely he and his brother made images representing themselves as sitting up and went to sleep between the images. Watchers sent by Aikanaka to report when they had gone asleep, were deceived and thought they kept awake all night.

Kauahoa Kameeni on his way to the aid of Aikanaka made a war club of a *koa* tree. Some of the branches that he broke off and threw away took root and became the peculiar,

creeping *koa* of Kilauea, now about extinct. To try the club he thrust it through a mountain near Anahola. He came to Aikanaka at Nounou and spent a night at the cave Keoniewa. At first Kawelo tried to persuade Kauahoa not to fight but Kauahoa had been jealous of Kawelo as a boy because of his skill with the canoe and in boxing, wrestling and use of the spear and angry because Kawelo had destroyed his kite and he remained loyal to Aikanaka and replied to Kawelo, "Strike home, then sleep at midday" (*i. e., die*). Kawelo's wife, Kane-wahine-ike-aloha, whom he had married in Kaneohe and whose father had been one of his trainers, told her husband that he might as well fight and settle the affair and they went at it.

With the first blow Kauahoa knocked Kawelo senseless. Aikanaka begged him to hit again but he said it never took him more than one blow to kill a man. Leaving Kawelo's body on the ground Aikanaka took his wife and brother prisoners to Nounou, but during the night they escaped, brought Kawelo's body to the beach, discovered that he was not dead and bathed and tended him until on the next day he was as strong as ever.

In the next fight with Kawelo, his wife threw a *pikoi* which entangled Kauahoa and his tree club and enabled Kawelo to get the better of the giant, who fled back to Hanalei. Kawelo hurled his famous spear after the giant and it went through the mountain Kalalea near Anahola, making a hole that may be seen to this day. Kauahoa fled on to Hanalei and far up Hanalei valley, where he lay down and so backed up the waters of the Hanalei river that they broke through the mountain and flowed down to Wailua. This was the origin of the Wailua river. Kawelo's spear went on into the ocean and was lost.

With the defeat of Kauahoa came victory over Aikanaka, whose life was spared with the result that he alienated the affections of Kawelo's wife and, asking her if there were not some way in which he might get the better of Kawelo, learned that, though a mighty warrior, Kawelo had never learned to

fight with stones. Aikanaka retired to Wahiawa, collected stones and stone fighters and when Kawelo went confidently to subdue him, Aikanaka won in a great stone battle in Kalaheo and Kawelo was killed and buried beneath a pile of stones.

That night his spirit appeared to his mother in Honolulu and told his plight. She paid no attention, thinking it a mere dream. The next night the spirit appeared before the father in Honolulu. This convinced the parents that they had received a true message and they came secretly to Kalaheo, took away the stones and brought Kawelo to life. Kawelo's father then repaired the defect in his military education and when skilled in stone fighting Kawelo made himself known and attacked Aikanaka near the top of Nounou. Aikanaka had collected there a large number of stones and a terrific battle with stones followed and therefore the hill has been called "Nounou," or Stone Battle, from that day to this. Kawelo's brother tore Aikanaka's body in two but the life of Kawelo's wife was spared.

For many years there was peace under King Kawelo. Some rocks a little north of the Wailua Japanese school are called "House of Kawelo". He was finally killed by being thrown over a cliff by some rebellious subjects.

Moikeha was one of the earliest voyagers to the islands. He brought with him a calabash of winds and just north of the present cocoanut grove just off the government road planted the first taro and sweet potatoes of Kauai. He and his wife Hooipokamalanai had three sons, who all learned canoeing in the Wailua river. Kila, the youngest, was the strongest and always beat his older brothers in wrestling. One day Moikeha tested his sons' skill in canoeing, telling them each to go up the river while he stood in it and to see if he could steer his canoe straight enough to hit the father in the umbilicus. Only Kiha could meet the test and the father prophesied great things of him. He grew up, handsome, strong and brave and traveled to Kahiki and punished his father's enemies. He brought back Laa-mai-kahiki, his father's foster son, who either on this

voyage or a subsequent one brought to Wailua the god Lono-i-ka-ou-alii and the first *kaeke* (drum made from the hollowed trunk of a cocoanut tree and covered with shark skin), and placed them in a *heiau* at Holoholoku, the oldest *heiau* of Kauai, whose stones are now scattered. This was the first drum of Hawaii and all used in *hulas* or at *heiaus* were due to this example. The site of this oldest *heiau* of Kauai is not known, but it must have been at or near the spot where the kings of Kauai were born. Some say it included that place but it may have been on the top of the little hill close by which Rev. Hiram Bingham in 1824 referred to as "a hill on which the sacrifices of heathenism had been offered."

Kapakehana, a strong man of Wailua, on his return from killing Kalaehina, the strong man of Oahu, discovered that a robber cannibal had just arrived at Wailua from Hanakapiai to eat the people of Wailua. Kapohana said, "Are you not afraid of me, the strongest man of Kauai?" but the cannibal replied, "I came to chew your bones as fine as dust." Their first fight was a draw and on Kapohana's suggestion they agreed to be friends, but Kapohana had not been sincere and at night surrounded the cannibal's grass house with nets and ropes and eighty warriors. The cannibal broke open the roof, escaped by a *kukui* tree and attacked and ate all the warriors but Kapohana.

After an all-day's fight Kapohana killed the cannibal by a blow on the head and then used the cannibal's eyes for shark fishing, and his bones to hang up calabashes and made a sacrifice at a *heiau* of the rest of the body.

On the south side of the river, close to the government road, at the top of the hill, is the Malae or Makaukiu *heiau*. This was built by *menehunes*. It is the largest *heiau* of Kauai with corners buttressed with thirteen-foot walls, a feature of no other *heiau*. Its altar was near the center toward the west wall but Queen Deborah, about 1830, tore down all the interior walls and re-arranged them for cattle and pens.

In the part of this *heiau* nearest the river was Kaili-lau-o-ke-koa born, a beautiful maiden, whose cheeks were more charmingly colored than the *ohelo* and who was skilled in *ko-nane* (checkers), at which she had once beaten a Molokai champion named Heakekoa, and in riding the surf of Makaiwa, north of Wailua, and of Luawehe, south of Wailua. She was daughter of Laa and granddaughter of Moikeha and his wife Hooipomalana.

Far up the Wailua river is a place called Hanahanapuni or Pihanakalani in a *lehua* forest. Here lived a great sorcoress Waha, and her adopted son Kauakahialii and his sister Kahalelehua. Kauakahialii lived in a house woven with living, flowering *lehua* branches and decorated with red feathers with out other companions than *iiwi*, *mamo* and *oo* birds.

The father of Kaililauokekoa betrothed her to a Kona chief Keliikoa and invited Waha to the wedding feast but old Waha only answered, "The right will triumph." Her son, hearing of Kaililauokekoa, at once wished to marry her himself and made a magic nose flute, "Kanikawi," the first nose flute. The bamboo grove where he got the material is now called after him, Kauakahialii.

That night Kaililauokekoa, sleeping with her grandmother, Hooipoikamalanai, was wakened at midnight by delicious music from far away that called "Kaililauokekoa! Kaililauokekoa! Where re you? Are you asleep? Are you awake? Come up to the mountain woods, gaze on Pihanakalani and its birds of beautiful feathers, comrades of Kauakahialii. Kaililauokekoa, darling of Lehuawehe, beauty of Waiehu, who rides on the surf of Makaiwa!" She woke her grandmother and was ordered to pay no attention to the wooing. Again the next night came the soft music and the girl determined to find the singer. She made her guards drunk on *awa* and fermented sweet potato and with an attendant and a white dog went up Wailua river, following the music, up the path Kuamoo-loa-a-Kane and past the Kaholalele or upper Wailua waterfall. An old witch had told her to go *mauka* until she should hear a rooster crow. Ka-

helelua, sister of Kauakahialii, let fall a heavy rain but the princess pushed on until her clothes were in tatters. They heard soft whistles from the bushes ahead and all around, showing that ghosts were about them. (The name "Wailua" means ghost.) Over the tops of some *kukui* trees ahead giant ghosts walked in the air and the beat of drums was heard but they pushed on and that night slept in a tree trunk. Finally Kahelelehua stopped the rain and drove off the mountain mist and the princess heard a rooster crow to the left and saw three houses before her. She was hospitably entertained and given sea fish from a magic fishpond in the neighborhood and became the wife of Kauakahialii.

The princess's father sent out searchers for his daughter and two sets of soldiers, but all were defeated by storms and he finally gave up and invited his daughter and Kauakahialii to visit him, giving them gifts of hogs, chickens and rare mats. They came, dressed in magnificent red feather cloaks and with many birds as attendants.

Keliikoa, angry at losing his affianced, tried one day while surfing in his canoe to run over Kauakahialii, who was on a surfboard and so kill him, but failed. Then he enlisted the help of Pii, a demi-god, who sometimes appeared as a giant, sometimes as a pygmy and sometimes as a lizard. Pii was introduced as a chief from Keliikoa's district and made himself friendly and one night invited Kauakahialii to visit him in a house *makai* of the sacred grove where he should see something new and strange. Kauakahialii went, followed secretly by Kaililanokekoa. At the entrance of Pii's house something heavy fell on Kauakahialii, breaking his shoulder bones and knocking him down, and a giant with a long spear sprang from the house and attacked him but Kaililanokekoa threw a stone which distracted the giant's attention and Kauakahialii escaped and hid in the grove. Waha guessed the giant to be Pii and his home was surrounded. Pii rushed out in the form of a giant twelve feet high, red hair, eyes as large as a man's fist, mouth full of tusks and legs like young *koa* trees.



When he stepped his step was so heavy that each foot made a hole large enough to plant a banana tree in. He killed one man by a kick in the stomach and two more with a spear and rushed to Kauakahialii's house and pulled out the ridgepole. Waha shrieked to Pele for help, who sent a flash of lightning, but the giant shouted to the owl god, who caught Pele's fiery darts in its beak. The men with slings attacked the owl and Pii fled and turned in his flight into a lizard and wriggled up a cliff.

Then for a time all was quiet. Kauakahialii visited all the islands, comparing their most beautiful women to Kaililauokekoa, finding her to be the fairest until on Hawaii, Laieikawai appeared in a morning visit on a mist of bird feathers after a series of signs during the night by various birds. His telling of his experience to an assembly of chiefs in Wailua sent the chief Aiwohikupua on his search that is told in the well-known story of Laieikawai.

Later the mysterious island Kanehunamoku appeared floating off Wailua and Kauakahialii visited it and disappeared forever. Then Keliikoa, to capture Kaililauokekoa, made war on her father and engaged in personal combat with the old king and would have killed him had not Kaililauokakoa thrown an *ikoi* at him whose three cords wound round Keliikoas' head and one of its stones stunned him. Every man of Keliikoa's band died fighting and his body was offered to the gods in the sacred grove, the flesh being stripped from the bones, which were done up in bundles of red feathers.

Thus all Kauai came under one king and Kaililauokekoa succeeded her father as queen of Kauai and Niihau.

Near Holoholoku is a small hill, Puuki, the former home of a reptile that was rich in jewels. A cave goes through this hill from north to south called Kaluamokila. The south entrance is under water or near the water and the reptile could leave the cave by one entrance to get into the river and by the other to get on land. One night as the reptile slept on

the top of the hill curled around a large jewel some bold person stole the jewel and the reptile awoke too late and saw the thieves leaving Wailua by canoes. In its rage it killed all the children of Wailua.

After the reptile died the land entrance was choked up except for a small opening and the chiefs of Wailua would hide their families in this cave for safety in time of war, feeding them through the small hole. Kekai Hakulou, mother of King Kaumualii, was brought up in this cave, having been brought from Hilo, her birthplace, in infancy.

On the *makai* tip of a hill near the eastern end of the promontory between the two northern branches of the Wailua river, are the remains of an old *heiau*, Pohakueleele. Here a rock marked with a cross tells the place where the drum was beaten on the nights of Kane and Lono.

A little further up this ridge is a rock that is an ancient shark demi-god. In olden times he would stand here in the form of a man and call to those passing by on their way to fish in the sea to beware of sharks or a shark would eat them head and tail (a phrase from an old shark *mele*); then he would turn into a shark, pursue and eat them himself. A piece is broken off this stone. This was done by Humaninie, who was sent from Hawaii to destroy all idols. Once an attempt was made to dig up this rock but the leader died in the attempt and all who assisted him caught the leprosy and since then the rock has not been disturbed.

Further up this ridge, which is here called Kamahualele, is a spot called Kaelialina-a-ka-mahu, where Palila, a famous warrior of Kauai, was tattooed. One stone marks where his head lay and one his body during the tattooing. He had been asked by the king of Oahu to help him in battle and by the advice of his astrologer had himself tattooed so as to be disguised.

On both sides of this ridge are reminders of Maui, the demi-god. On the south side, in the water near the landing

place of the present poi factory, is a stone called the fishing weight of Maui. To the north in the stream is a sharp stone, the canoe of Maui, also his fish hook, Manaiikalani. The horizontal strata marks on the north side of the stream are marks made by the *malo* of Maui when put there to dry after he had been out fishing.

*Mauka* a little, on this same ridge, is the Poliahu *heiau*. This was built by the *menehunes*, who each brought up one stone from the river on the north side of the ridge. In the center of the *heiau* is a square laid out in flat stones. About these are many pebbles which I am told were not originally there but have been born from the large flat ones.

Down in Wailua river south of Poliahu *heiau* is Hihiakalahau, the place where the first *hau* trees of Kauai grew. The place is named after a man who started one night to climb up to Poliahu *heiau*. It was imperatively necessary for him to get up before daylight and because he was late he was turned into a *hau* tree.

Across the river at the foot of Mt. Kapu is a tall, striking-looking rock and in the bottom of the river just below the Poliahu *heiau* lies another. These are brother and sister, Kamalau and Kulaina and there are many stories concerning them.

When Hulumanienie was head priest of Poliahu the brother and sister came flying from Mahaulepu to loot the rich *heiau*. They spent the night in the valley. Kamakau stayed in the cave Anahulu and his sister in the cave Hauma, just below. The next morning the sister, whose suggestion it had been to loot the temple, first flew over and landed on Kamahualele ridge near the *heiau*. The brother was following and just leaping from the top of Mt. Kapu when he saw himself discovered by the priest Hulamanienie and fell in shame to the bottom of the valley, where he still stands and is pointed out to all voyagers up the river. The sister then fell into the river from the ridge near the *heiau* and now lies stretched out under water for fifty feet.

Another story says that this brother and sister came all the way from Kahiki at the invitation of the goddess Poliahu to attend the dedication of her *heiau* and were so exhausted that they sat down to rest on two chairs on the summit of Mt. Kapu, which can still be seen there. At daybreak they were still tired out and so fell when trying to jump across to Poliahu.

To explain these rocks still further: A brother and sister were fleeing for their lives up Wailua river, pursued by a wicked chief, who, when he saw them escaping, called on the god of the sea for help. Then a great tidal wave came rushing up the river and drowned the sister where she now lies below the river. The brother, stronger, succeeded in reaching the foot of Mt. Kapu before he was caught by the tidal wave.

Again, for these are famous rocks and should be thoroughly explained, the chiefs of Wailua who had bananas growing on the north slopes of Kamahualele ridge, were much troubled by loss of bananas. At last they caught sight of the thieves, a brother and sister who had come from Kapaa. They were pursued and ran over the ridge past the Poliahu *heiau* to escape and then jumped. The brother fell under water and the sister at the foot of Mt. Kapu. This story makes out the standing rock as the sister, not the brother, but my informant says that years ago, the *pa-u* of the sister could be clearly seen on the rock, proving it the sister and not the brother, but that time has removed the signs of the *pa-u*.

Another banana story says that Kamalau, a god, transformed himself into the upright rock to guard the banana grove of the neighborhood that was sacred to the gods, from thieves and that his sister Kulai, in leaping to join him, fell into the stream and that the banana grove was ever after safe and that as late as 1854 no native could be induced even in daytime to visit the rock for fear of the god or other spirits. (There seems to be no such fear nowadays.)

A little further up on the north of the ridge may be seen the Waioloia or Opaikaa waterfall called often the Wailuaiki

waterfall. Just above this was Maui's home. His jawbone (Papaniho o Maui) is a little below the top of the hill.

The north fork of the Wailua river begins here to the southwest and is here called Valley of Kaluahale from its smallest taro patch, the one that produces the best taro. This is also the neighborhood of the *mauka* boundary of Wailua Nui Hoano.

A little *mauka*, up the south fork of the Wailua river, is Maluaka, where the *hau* flowers do not ordinarily float away but eddy round and round until the wind Waiapua comes, when they are gathered in the middle of the river and then travel in a long procession down to Hauola, below the Wailua bridge.

A woman, Pamaho'a, was so fond of her husband that at his death she was unwilling to part with his bones but carried them with her in a bundle everywhere. Because she once carried them into the palace Kamehameha ordered two police to kill her. At the mouth of the Wailua river, filled with pity, they let her escape, and with her husband's bones she fled up the river with heart as bitter as rotted taro or *hau* leaves. A little above Maluaka she dropped her bundle in the storm and it was swept away, to her despair.

Pikoi-aka-alala was born in Wailua, son of Alala and Koukon, rat demi-gods, and had hair like a rat. He one day heard people cheering at an athletic meet and went to them as they were throwing *koieie* boards into the water. The one whose board floated most quietly without being carried down the river would be the winner. Pikoiakaalala's board seemed most still and a jealous youngster threw it into the current. Pikoiakaalala jumped impetuously after it and was carried clear to Honolulu.

A shark is said at times to enter Wailua river hunting everywhere for his loved one. Until he finds her it is well to be on one's guard while bathing in Wailua.

Near the junction of the north and south forks of the Wailua river is the place where Hina once dammed up the entire south fork of the river because Mamaakualono, a beautiful young girl who lived in a cave on the north side of the river, would not agree to marry her son Maui.

The river had almost risen to the cave where Mamaakualono lived before she noticed it. The only way of escape was by swimming and the girl tried that. As soon as she was fairly in the water Hina removed the dam and the girl was swept out to sea. She had three brothers, Niolopaa, Kolea and Uleli living above her who may still be seen there as stones. Kolea first saw his sister in the water and shouted to his older brother Niolopaa who climbed Mt. Kapu just in time to see his sister carried out to the ocean, at which sight he burst into a long chant. The sea gods Keaumike and Keaukaa saved the life of Mamaakualono and carried her to Maui.

A little below the cave of Mamaakualono is a stone shaped like a grass house, called the house of Kawelo. This Kawelo is Kawelomahamaia, grandfather of Aikanaka. He was king of Kauai, at first good and greatly liked. As a demi-god he could take the form of a shark at times. A rock under water represents his home when a shark and the one shaped like a grass house is his home as a man.

Later in life he developed an unfortunate liking for eating human flesh. He would take children from Kealia to Wailua and eat them in Wailua and would invite children of Wailua to go with him to Kealia and would eat them there in the neighborhood of Col. Spalding's beach house. Finally a long line of men lay in wait along the road from Kealia to Wailua and as he came along from a cannibal feast, stoned him to death.

Across the river from the cave of Mamaakualono is Manamanaialuea, where there is said to be a lehua tree without flowers. Its flowers may be seen under water out at the surf of Kaluawehe, in the sea out from the city of refuge.

Further up the south fork of the river are the Waiehu or Lower Wailua Falls. These it is said King Kaumualii used to jump down.

Once a maiden whose lover had been killed in a great battle at Waimea, looking over the edge of these falls, imagined that she saw her lover's face in the pool at the base of the falls and plunged down. Her spirit is still there and at times its wailing may be heard in the water.

Just at the top of these falls is a broad flat stone place. Here Kamehameha III. used to bathe while two *kahunas* were stationed, one on each side of the falls, to keep him safe. He would float without fear to the very edge of the falls, where the incantations of the *kahunas* would hold him safe from going over.

Just above the falls is Kawelowai. Here, under water, is a cave that is difficult of access. In general a weighted rope needs to be dropped into the water in order to enable a swimmer to reach the cave.

Kapunohu, in Kohala, Hawaii, stole the magic spear Kani-kawi from Kanikaa, who allowed him to keep it and became Kapunohu's special god. After many adventures on Hawaii, Maui and Oahu, Kapunohu landed at Poki in Waimea, Kauai, and then moved to Koloa, where he settled. Here he found a bully, Kemamo, who was skilled with the sling. They got up a wager with each other, each betting his life as to which could throw the farther, Kemamo with his sling or Kapanohu with his spear.

Kemamo threw first with his sling and the stone went as far as Anahola, where it rolled down into the gulch.

Kapunohu then threw his spear *kanikawi*. It passed over Niualu, casting a shadow over the cocoanuts there (whence the name Niualu), then into the water at Wailua giving the name of Kawelowai to the place where the spear went in, and the name of Waiehu to the waterfall where the spray went high in the air. Then the spear rose into the air again

and went right through the ridge at Kalalea near Anahola, where the hole may still be seen, and thence on to Hanalei.

As Kemamo lost his bet, Kapunohu cooked him in an *imu*.

Half a mile above Waiehu Falls is a whirlpool. Here an ancient chief once wished to have an *awa* feast. So he had the course of the river changed while he had his feast and then turned it back again.

Farther above on one of the branches of the Wailua river called Waikoko-o-Hina, Hokau injured Hina and caused her blood to flow down the river, making it red and giving it its bloody name. At Kalua the redness of the river stops because of a tabu.

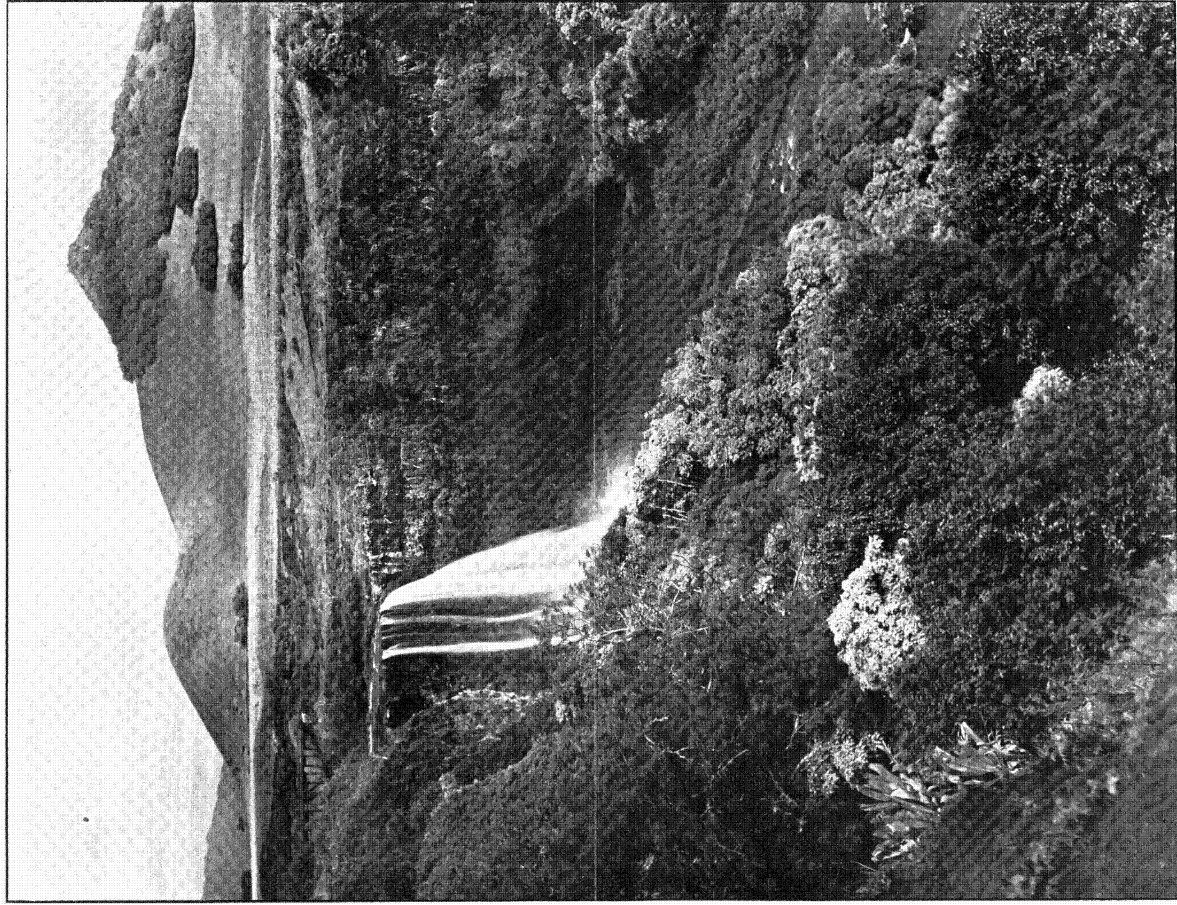
Far above, near the source of the north fork of the Wailua river, is Pihanakalani, whose exact location is unknown, it being visible only to favorites of the gods. Here was the home of Kauakahialii, whose story as connected with Kaililauokekoa has already been told. One day down at Wailua Beach Kauakahili fell in love with a supernatural water nymph named Uli-poai-o-ka-moku whom he saw braiding her hair on a rock. To scrape acquaintance he carved an image like her and carried that to the shore and when the water nymph combed her hair with her fingers, Kauakahialii imitated the action with the figure before him. When the nymph came over to see whether the figure was alive or not, Kauakahialii made love and brought the nymph to his wonderful house with beautiful birds with gay feathers standing one above another in four tiers all about it.

Later they went to visit Kilioe, the god of Napali, at Haena. Kilioe warned Kauakahialii on returning to keep his image about him, as his wife belonged to the ocean and would probably try to return there and take him with her. Sure enough, later the woman seized him and jumped with him into the Wailua river. Kauakahialii fortunately succeeded in substituting the image for himself and arose to the surface half drowned. His bird friends picked him out of the water just



in time to save him from drowning and carried him back to his mountain home.

It is noticeable that in these stories are repeated many fragments of stories connected with Hawaii, Oahu and Maui which have been printed and made more familiar to us than those of Kauai. They are often inconsistent with each other. Kanikawi is the name both of a spear and a flute. I suspect that some of my story-tellers have given me the poorly remembered version of a story read long ago in a Hawaiian newspaper and have unconsciously added touches from Bible stories. In writing out these stories I have not troubled my head much over inconsistencies and when stories have come from different sources have put together the different versions as far as possible, in general preferring the oral to the printed source. The Kawelo and Kaililauokekoa stories were each from five or six sources and the joints at times may be poorly made. It would have made this paper much too long, however, to have indicated and discussed all the sources. Most of the printed ones will be easily recognized. My object has been to gather together all the stories I could find relating to Wailua, not to write a scientific, authoritative treatise.



Wailua, Kauai.



## Overthrow of the Ancient Tabu System in the Hawaiian Islands

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This paper was prepared by the late Professor W. D. Alexander and published in the Hawaiian Monthly, a local magazine, which lived but a short time, in April, 1884.

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All the accounts which we have of the abolition of the Tabu System in these islands are based upon the Moolelo Hawaii, written by Lahainaluna scholars, chiefly by David Malo, in 1838, and on the account given by Mr. Ellis in his "Tour Around Hawaii," in 1823.

A revolution so momentous in its consequences and so unique in the history of mankind, deserves even fuller explanation than it has yet received.

Having once had the privilege of hearing the late John Parker of Waimea give an account of this event, of which he was in part an eye witness, I think that some of his statements may be of interest to the readers of the Hawaiian Monthly.

Few persons of the present generation can have any adequate idea of the oppressive nature of the ancient system of Tabu, which was as widely spread as the Polynesian race.

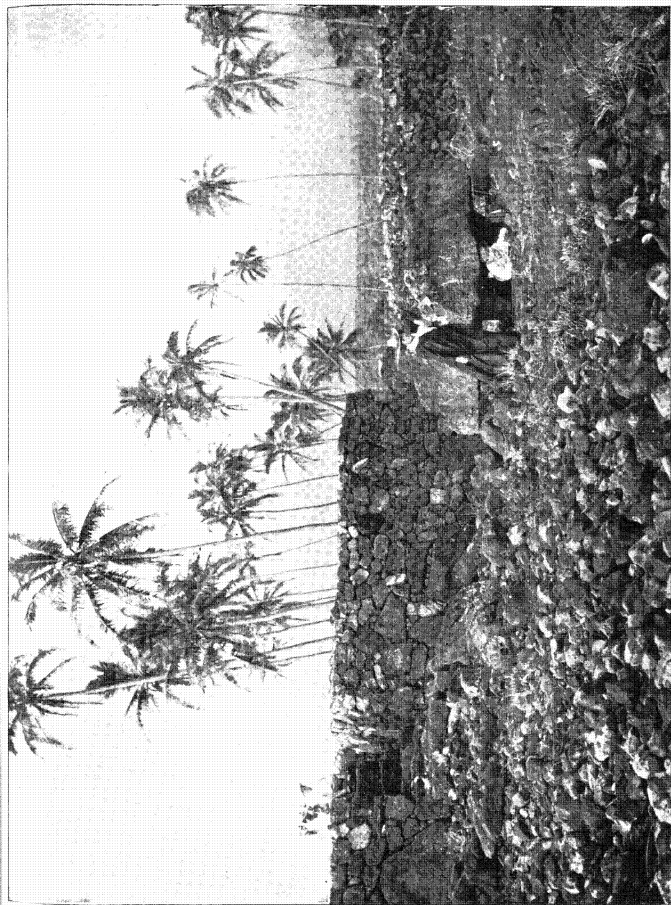
It covered every part of the life of the Hawaiian of the olden time with its vast and intricate network of regulations. This tabu system seems to have been the fundamental doctrine, the *Articulus Stantis Vel Cadentis Ecclesiae*, as it were, of the old religion. The part of this code which seems to have been felt most keenly was that which related to eating. The two sexes were strictly forbidden to eat together, and most of the choicest articles of food were tabu to females. The food of the husband and that of the wife had to be cooked in separate ovens, and separate huts had to be built for them

to eat in. Women were not on any account to taste of pork or turtle or certain kinds of fish or bananas or cocoanuts. Death was the penalty for any violation of these rules, and it was inflicted with pitiless and inexorable rigor. Sometimes when a culprit was a chiefess of high rank, a substitute or scapegoat was found to suffer in her stead. A case of this kind occurred at Honaunau, Hawaii, about the beginning of this century. Two young girls of high rank, Kapiolani and Keoau (afterwards the wife of Governor Kuakini) having ventured to eat a banana, their *kahu* or guardian was held responsible for it, and was executed by being held under water until he was dead. At a later period a woman was put to death for entering the eating house of her husband, although she was tipsy at the time. As late as 1818, three men were sacrificed at Kealakekua, one for putting on the girdle of a chief, another for eating a forbidden article, and the third for leaving a house that was *kapu* or tabu and entering one that was not.

Naturally enough, the term used by Hawaiians in speaking of the abolition of the tabu system is the *ai noa* or "free eating," in opposition to *ai kapu*.

As might be expected, this revolution was argued on by the female chiefs of the highest rank, especially by the two queens, Kaahumanu and Keopuolani, and it may justly be regarded as a notable triumph of Woman's Rights. This, however, was not all, nor was this emancipation due to a momentary impulse, or merely to the longing of a queen to eat forbidden fruit, but to deep-seated and widespread causes which had been at work for more than a quarter of a century.

As Judge Fornander has stated, "A national creed and a code of morals of a thousand years' standing may be broken any day by an individual, but is not laid aside by a whole people without remorse and without resistance, unless its moral force has been weakened, and its sanctity impaired by extraneous causes, which it was unable to contend with."



The City of Refuge at Honaunau, Kona, Hawaii.



Such causes had long been undermining the ancient paganism, and most of the leading minds of the nation, including Hewanewa, the high priest, himself, had become secret disbelievers in the power of their hideous divinities. Hence, as soon as the iron hand of Kamehameha was withdrawn, the whole religious edifice was ready to crumble, and all that was needed was a leader to give the signal of revolt. That leader, according to my informant, was Kaahumanu, who had been constituted guardian of the young princess, and was virtually head of the Mani aristocracy. Liholiho, he said, was a profligate spendthrift, without dignity or force of character, while Kaahumanu was the master spirit, the life and soul of the whole movement. It had no doubt been fully discussed in secret before the death of Kamehameha, which took place May 8th, 1819.

On the following morning, Liholiho and his train departed from Kailua to Kawaihae to avoid ceremonial pollution; as the district of Kona was considered to be defiled until the corpse should have been dissected, the bones tied in a bundle, *whinipili*, and the rites performed by which the deceased king became an *aumakua*, i. e., deified ancestor.

During this interval all restraints were laid aside, and the most frightful scenes of debauchery took place, as was usual at the death of a high chief. During this temporary "reign of terror", several violations of tabu took place. Some women ate cocoanuts, and Kekauluohi (mother of Lunalilo), and other female chiefs even tasted of pork, without being destroyed by the gods. The awful dread of supernatural vengeance had somewhat abated, but still Liholiho and the highest chiefs had taken no step towards the abolition of the tabu system. At the conclusion of this period of about ten days, Kaahumanu sent word to Liholiho to return to Kailua. He did so, although strongly dissuaded from going by his cousin Kekuaokalani, who seems to have had an inkling of the conspiracy. On the second day after his arrival he was formally invested with sovereign power, amid all the barbaric pomp and display



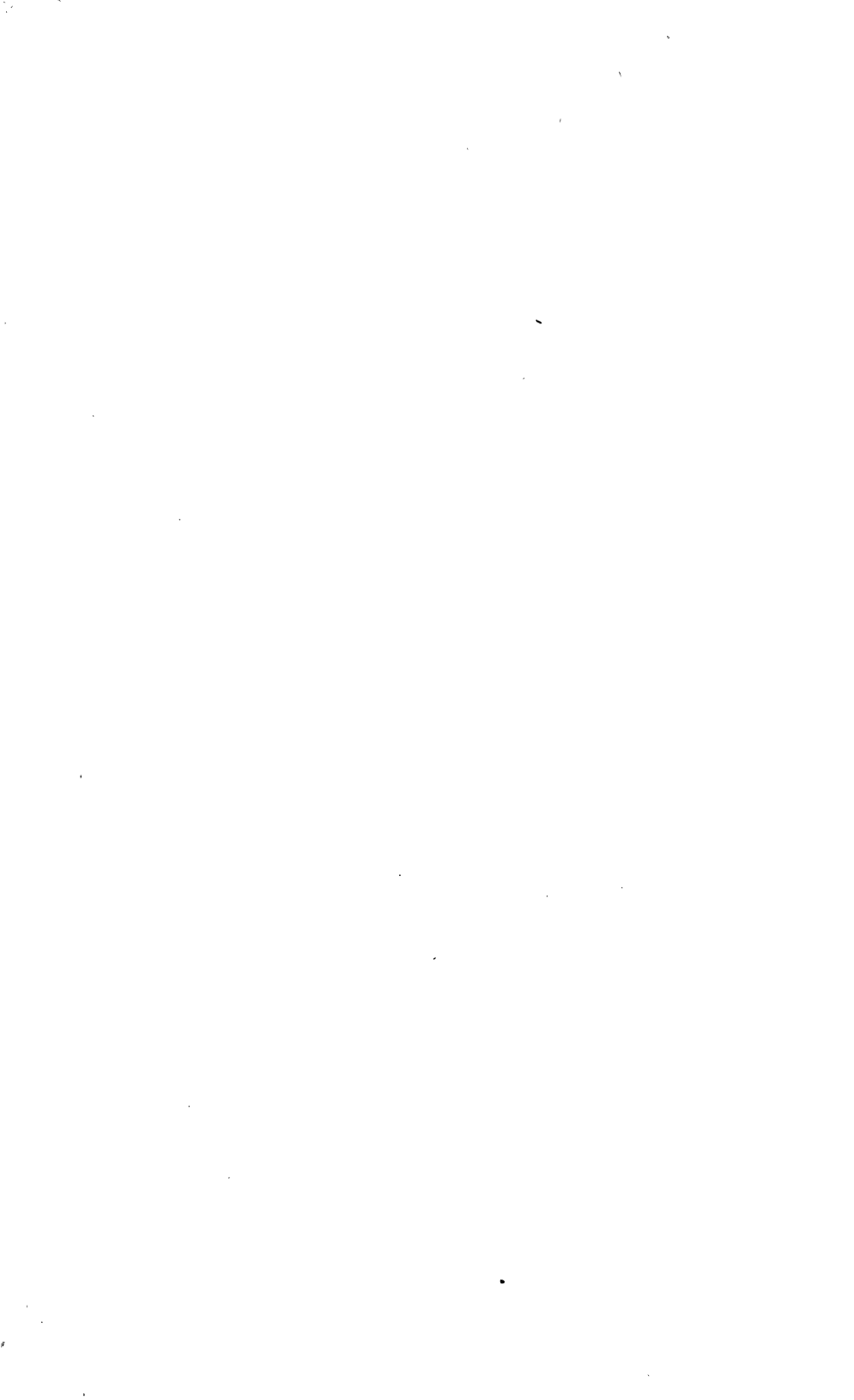
that Hawaii could furnish. The chief men of his father were present, armed with muskets, and a vast assemblage of the people of Kona. Liholiho came forth from the temple, arrayed in a feather cloak, with an English *papale alii* or cocked hat on his head, attended by his chiefs wearing feather mantles and helmets, and carrying magnificent *kahilis*.

Kaahumanu advanced to meet him, and thus addressed him: "I make known to your highness, Liholiho, the will of your father. Behold these chiefs and the men of your father, and these your guns, and this your land, but you and I shall share the realm together." To this Liholiho assented and was duly constituted King, and Kaahumanu Premier, with equal authority. This singular feature of a dual executive had been devised by Kamehameha I, from his great confidence in Kaahumanu, his favorite queen, and from his knowledge of the worthless character of his son Liholiho; and it continued to exist until the abrogation of the old constitution of 1864. It must have been on this occasion that Kaahumanu made a memorable speech at which Mr. Parker was present. It was an eloquent plea for religious toleration. Wearing her royal feather cloak and feather helmet, and leaning on the spear of Kamehameha I, she spoke in substance as follows: "If you wish to continue to observe my father's laws, it is well and we will not molest you. But as for me and my people, we intend to be free from the tabus. We intend that the husband's food and the wife's food shall be cooked in the same oven, and that they shall be permitted to eat out of the same calabash. We intend to eat pork and bananas and cocoanuts, and to live as the white people do. If you think differently, you are at liberty to do so; but as for me and my people we are resolved to be free."

Mr. Parker stated that there was no other chief living at that time who would have dared to make such a declaration in public. Mr. Dibble refers to it in his history, when he states that Kaahumanu was the chief actor in the coronation ceremony, and that at the conclusion of her address to the



Kamehameha II.



young king, she said, "let us henceforth disregard tabu." The King remained silent and withheld his consent.

"Then," continues the history, "Keopulani, the mother of both Liholiho and Kauikeaouli, was touched with *aloha* for Kaahumanu, because her proposal was rejected. She thought perhaps that it might eventually bring upon Kaahumanu the extreme vengeance of violated tabu." Accordingly on the same day she sent to Liholiho for his younger brother Kauikeaouli, then a mere child, to come and eat with her in defiance of the tabu. Liholiho, after some hesitation, granted his mother's request, but still was careful to abstain from any violation of the law, although he saw that no evil consequences had followed his mother's sacrilegious act. He was very slow to yield, and was finally constrained, as it were, by the force of general sentiment and example among his chiefs and people.

Soon after this he returned to Kawaihae, where he attempted to perform the rights of consecrating a heathen temple in the midst of revelry and drunkenness. But it was impossible in such circumstances to preserve ceremonial purity or to observe the conditions required by the ancient ritual. He then proceeded to Honokohau, north of Kailua, where he again attempted to consecrate a *heiau* with no better success than before. Meanwhile Kaahumanu, who had resolved on decisive measures, sent a messenger to the young king, requesting him in figurative language to renounce idolatry on his return to Kailua. Accordingly Liholiho with his retinue embarked in several canoes, and spent two days in a drunken debauch at sea in order, as many believe, to brace up his courage "to the sticking point."

During these two days his first violations of tabu took place, such as drinking and smoking with Kinau and other female chiefs, and partaking of dog's flesh with them. On the evening of the second day a double canoe was sent for the king in which he rowed to Kailua, where preparations were in progress for a grand feast. On his arrival he sat down with a large company of chiefs of both sexes, and a number of

foreigners, and openly feasted with them, while a multitude of the common people looked on, gaping and staring with mingled fear and curiosity, to see what judgments would follow so impious an act. But soon the joyful shout arose, "The tabus are at an end, and the gods are a lie!" The effect of it was like that of displacing the keystone of an arch. The whole structure, both of idol worship and of the tabus, fell at once into ruins. Hewahewa himself set the example of applying the torch to the idols and their sanctuaries, and messengers were sent even as far as Kauai to proclaim the abolition of the cruel and oppressive system. Kamualu, the King of that island, gladly consented, and an almost universal jubilee pervaded the islands, attended with general revelry and license.

But the tabu system was too ancient and too deeply rooted to be abolished without a struggle.

Kekuaokalani (who was the son of Keliimaikai, Kamehameha's favorite younger brother), an energetic and popular young chief, was highly incensed at the impious conduct of Liholiho, and retired to Kaawaloa. There the priests gathered around him, and offered him the crown as a reward for his fidelity, repeating an ancient Hawaiian proverb, "A religious chief shall possess a kingdom, but wicked chiefs shall always be poor." They said, "No sin of ungodly rulers, by which they lost their kingdoms, is equal to this sin of Liholiho." A large body of chiefs and warriors rallied around the standard of this Defender of the Faith, while his adherents took up arms in the district of Hamakua. Undoubtedly he had the sympathy of the majority of the common people.

Kaahumanu and the Court party who were deep in their carousals at Kailua, suddenly awoke to a sense of their danger. It was decided, however, to try conciliatory measures first. Accordingly Naihe and Hoapili, the uncle of Kekuaokalani, together with Keopuolani, the queen-mother, were sent to the rebel camp as ambassadors to effect an amicable arrangement if possible. But their mission was a failure, as they were glad to escape with their lives. Kekuaokalani resolved to march

immediately on Kailua, hoping to take the court party by surprise. But Kaahumanu and her prime minister, Kalanimoku, were equal to the crisis. A short time before, as Mr. Parker stated, they had purchased a large lot of old-fashioned "Brown Bess" muskets and ammunition, which gave them a great advantage in the coming struggle. That night the arms were given out, and in the morning Kalanimoku marshalled his men and thus addressed them: "Be still; make no noise; be valiant; drink bitter water, my children; turn not back; forward even unto death; there is nothing behind to which you can turn." The two armies encountered each other near Kua-moo, about two miles south of Keauhou. On the royal side a gallant young chief named Kaikioewa (who afterwards became governor of Kauai), was conspicuous in feather cloak and helmet, and led a company of fifty picked men. The rebel army occupied a craterlike hollow in an extensive tract of lava. As the royal troops approached, they received a volley, and several men fell, on which they sought the cover of a stone wall, from behind which they exchanged a desultory fire with the rebels for some time. At length Kaikioewa became impatient and leaped over the wall, calling on his men to follow, which caused a general advance of the whole line. Soon afterwards he was wounded by a musket ball in the thigh and fell. As his men raised a wail and crowded around him, he partly raised himself up and ordered them to leave him and press on after the enemy. Kekuaokalani had fewer men and fewer muskets than his rival, and but little ammunition. His men were outflanked and gradually driven down towards the sea shore, where they were exposed to a flanking fire from a squadron of double canoes, one of which carried a mounted swivel gun under the charge of a foreign gunner. Jarves says that this fleet was under the command of Kaahumanu herself and her sister Kalakua. Kekuaokalani, although wounded early in the action, fought bravely, and repeatedly rallied his men, until, unable to stand from loss of blood, as Ellis relates, "He sat on a fragment of lava and twice loaded and fired his musket on the advancing foe. He now received a musket ball in

the left breast and, covering his face with his feather cloak, expired in the midst of his friends. His wife, Manono, during the whole of the day had fought by his side with steady and dauntless courage. A few moments after her husband's death she called out for quarter, but the words had hardly left her lips before she received a ball in her left temple, fell upon the lifeless body of her husband and expired." The idolators having lost their chief, made little resistance afterwards and were soon scattered or taken prisoners. An oblong pile of stones near the sea, now overgrown with climbing plants, marks the last resting place of the brave but misguided Kekua-okalani and his heroic wife.

Hoapili was now sent with a force to Hamakua, and made short work of the insurrection in Waipio. One of the leaders, a young chief, was captured in a cave in the upper part of the valley, and brought down to Kailua. Soon after his arrival Liholiho called on him and invited him to drink with him.

"No," said he, "I don't feel like drinking rum. I am afraid that I shall die." Presently the summons came for him to appear before the haughty Kaahumanu and learn his fate. Accordingly, as etiquette required, he literally crawled, in the most abject manner, into her dreaded presence. Fixing on him one of her most appalling looks, she upbraided him for his ingratitude and treachery to her and the king. "Yet," she continued, "you need not fear for your life. I will command my people not to kill you; but I will make you a poor man. I will take away all your lands, but spare your life. *E ola no oe*. You may go now." And the trembling wretch retired in the same manner as he had entered, only too happy to escape with his life.

This little episode of the war, as related by Mr. Parker, appeared to the writer too characteristic to be omitted.

The result of the war having now completely demonstrated the impotence of their idols, the whole people turned against them with rage and contempt. They killed Kuawa, the priest,



Queen Kamamalu.





who had been the chief agent in so fatally misleading Kekuao-kalani. "There is no power in the gods," said they, "they are vanity and a lie. The army with idols was weak; the army without idols was strong and victorious." They now made more thorough work of destroying their images and sacred enclosures, with a few reservations, such as the Hale a Keawe at Honau-nau. All public worship and sacrifice ceased, the priesthood as an organized body was dissolved, and as Jarves says, "Hawaii presented to the world the strange spectacle of a nation without a religion. But this state of things was more apparent than real. The revolution had been the work of the high chiefs, and had been readily accepted by an unthinking people. But observances are more easily abandoned than ideas, and it is impossible for any mind to cast off entirely the modes of thinking on religious subjects in which it has grown up to maturity. The ancient idolatry was still cherished by many in secret, and their hereditary superstitions, hydra-headed in their variety and tenacity of life, were destined to survive for generations to come, and necessarily blended with and colored their conceptions of Christianity.

## More of John Young

BY G. R. CARTER.

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BOSTON, April 10, 1910.

In the Congressional Library at Washington are four volumes of manuscript, entitled "Journal of the Voyage of the Brigantine HOPE from Boston to the North-West Coast of America 1790 to 1792 by Joseph Ingraham Captain of the HOPE and formerly Mate of the COLUMBIA." This Journal has never been printed, and I have lately obtained for my library photographs of the 36 pages that refer to Hawaii. It was obtained by the Department of State during the discussion of the Oregon Question; and was used by Mr. Greenhow in the preparation of his work entitled "The History of Oregon and California" (see pp. 226-228). The Journal is well written in a fine hand, and there are five pages of illustrations (charts, etc.).

The Hope is first in Hawaiian waters from May 17 to 29, 1791, on her way from Cape Horn to the Northwest Coast; and again from October 6 to 12 of the same year, in crossing the Pacific to China; and again, returning from China to Owhyee, November 5, 1792, when the Journal abruptly ends.

Captain Ingraham is not always clear in his diction, so that some study is required to understand him; but he is exceedingly interesting, and gives many valuable details.

Under date of October 12, 1791, on page 33, he writes:

"This is the third time I have visited these Islands, once in the 'Columbia' and twice in the 'Hope'. In the Columbia I visited all the Islands and was on shore at the most of them. In my account of that voyage I took great pains to learn every particular respecting the Islands and their inhabitants, the

description of which occupies many pages in that work, therefore on examination I find all I could now say would be only to repeat all I have said before on the subject, and to take from one to add to the other would be unnecessary trouble and time ill spent. Hence I have only to refer the reader to that work."

Unfortunately, this former "work" is lost; but the reference shows Ingraham to be a good authority on a portion of the first twenty years of Hawaii's recorded history.

You remember that Bishop Restarick brought home from Boston the interesting information that John Young, the boatswain of the "Elenor" under Captain Metcalf, Sr., was asserted to be an American, from the town of Salem, Massachusetts; at least, it was so stated by those who claim to be descendants of his family. The Bishop read before the Social Science Club a very able account of the startling assertion, for everyone in Hawaii had supposed John Young to be an Englishman. Ingraham's Journal contains information which gives color to the idea of two John Youngs in Hawaii at approximately the same time, one an Englishman without doubt, and the other possibly American.

Under date of May 26, 1791 (p. 10), Ingraham writes:

"At daylight we were abreast of the place we had lain under in the Columbia on my last voyage, and where I intended to water; at 6 in the morning I had a Jack hoisted at the main top gallant mast head; shortly after a large double canoe was seen coming off with a white Tappa (or piece of Island cloth) flying at her mast head; as they drew near I saw a white man standing up in her; that is his colour was a little different from the natives; but had I not expected to have found white men here I should not have distinguished them till they were alongside, so effectually had the sun altered them, for I soon saw 2 more; they were naked except the Marro like the natives; when they came within hail I asked one whom I knew to be the carpenter's mate of the Columbia how he did; instead of answering me he call'd out (by G—d I'm glad you've come)

these fellows have taken one vessell allready—I waited their coming on board; the 2 men exclusive the carpenters mate before mention'd, was left by Cap'n Wm Douglas to collect Sandle wood for the China market which he had discover'd or a wood similar to it on these Islands; these men handed me the following certificate:

“These are to Certify that Jno Young and James Cox went on shore from the Schooner Grace (with leave from William Douglas Owner and Commander) to remain at Atooi till his return from Canton but as no man can foresee what accidents may happen in the course of such a voyage I have to request all Commanders that may come this way if the above mention'd Jno Young and James Cox requests a passage to Canton that it may be granted and the Obligation shall be return'd by Cap'n Douglas  
Atooi August 21 1790—”

Later, Ingraham gives the name of the carpenter or the ship's mate of the “Columbia” as Ridler; and on page 15 he again states:

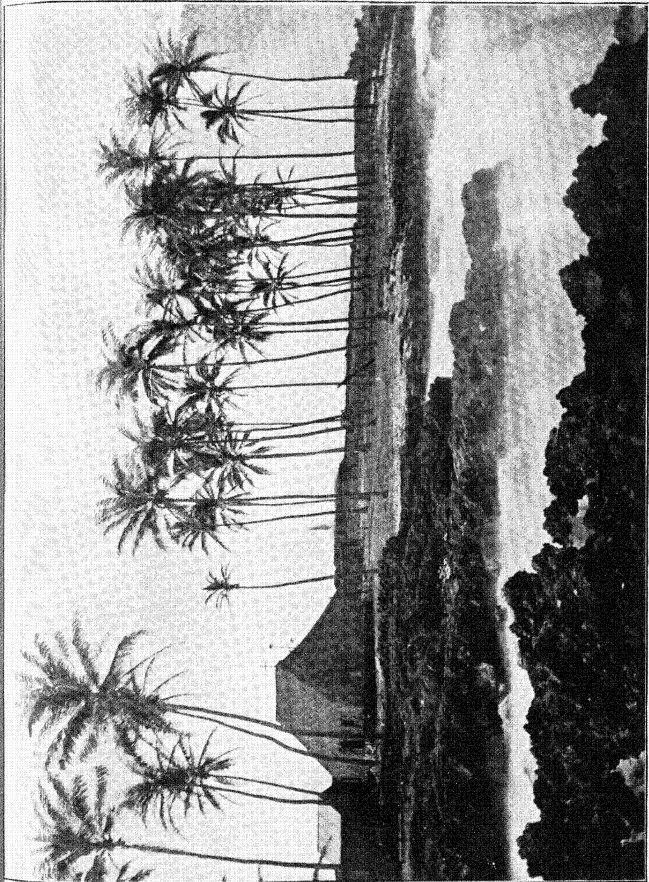
“These two men, John Young and Cox, were left on Kauai.”

According to Ingraham (p. 15) it seems that Ridler, hearing of these two men to leeward and thinking to better himself, told Kamehameha that one of them was his brother, and asked permission to go and get him. This being granted, Ridler left in a small canoe with four men, but never returned to windward; and when taken on board the “Hope,” “the three men were engaged in war against Kamehameha.”

These men tell Ingraham of the capture of the “Fair American” at Kawaihae, and of the Metcalf massacre off Honuaula, on the southwestern part of Maui (February, 1790);\* and of both these occurrences Ingraham gives a description.

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\* See Bingham, p. 39.



In Localities Similar to This Lived John Young and Isaac Davis.



On page 12, Ingraham states that when the "Fair American" was taken, the boatswain (John Young†) of Captain Metcalf's brig ("Elenor"†) was on shore, and was kept there.

Again he says (p. 18) 'of the three men whom we rescued at Maui "one was American and two were English"'—but unfortunately he does not inform us which was the American.

In rescuing these three men, Ridler, Young, and Cox, Ingraham gets into difficulty over a musket belonging to them, which the natives kept in their canoe. When they fail to obey him, and start off with the gun, Ingraham fires over their heads, but his men, who are armed, follow his example with more effect, and some natives are killed. Finally when they start back, as ordered, possibly to deliver the musket, one of the rescued white men tells Ingraham that they are coming to attack the ship; thereupon everybody fires; and Ingraham is not certain how many natives are killed. He goes into great detail over this difficulty, and argues at length in justification of his procedure; he claims there were 700 canoes and a force of 20,000 men to be dealt with; but at all events, a breeze springing up separates the contestants,—Ingraham puts to sea, makes for the Island of Oahu, anchors off Waitietie, then stops at the Island of Kauai, and evidently takes the three men to China with him.

Finally, on the last page (36), under date of November 5, 1792, when off the Island of Hawaii on his return from China, Ingraham, on boarding another vessel, the "Margareet", found that

"her Captain had with him Teamoto, the King's father, and a white man whom the natives detained on shore from the "Elenor" about four years before. He was an English man born, named John Young; he informed me he intended to end his days on the Island of Owhyhee."

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† Ingraham does not give the names of John Young or "Elenor".



It is always easy to jump at conclusions; and if we are to accept the theory that there were two John Youngs in Hawaii, we must assume, on the information Ingraham gives, that Ridler, the carpenter of the "Columbia", was an Englishman; but, on the contrary, if these two John Youngs mentioned were one and the same individual, would it be natural for Ingraham to describe the second John Young mentioned as he does without alluding to his former meeting,—particularly in view of the extremes to which Ingraham went in rescuing the first mentioned John Young?

# John Young, the Englishman

BY EDGAR HENRIQUES.

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I am presenting herewith what I consider additional testimony to the well-established fact that John Young and Isaac Davis were both British subjects:

John Young of Liverpool, England.

Isaac Davis of Milfordhaven, Wales.

*First.*

I have in my possession an old print of Milfordhaven, Wales, dated 1632, which was found among various old papers of Isaac Davis.

*Second.*

There are two trunks made of wood, covered with leather, and trimmed with brass nails, evidently of English make. They each have a copper plate with their names engraved, exactly alike; one with the name of John Young, the other with the name of Isaac Davis. The one with the name of John Young is on exhibition at Hanaiakamalama, the home of the late Queen Emma. The other is in my possession.

*Third.*

Is a copy of a letter from Sarah Davis dated 1799. The original I also have in my possession:

MR. ISAAC DAVIS

At Owhyhee

Sandwich Islands.

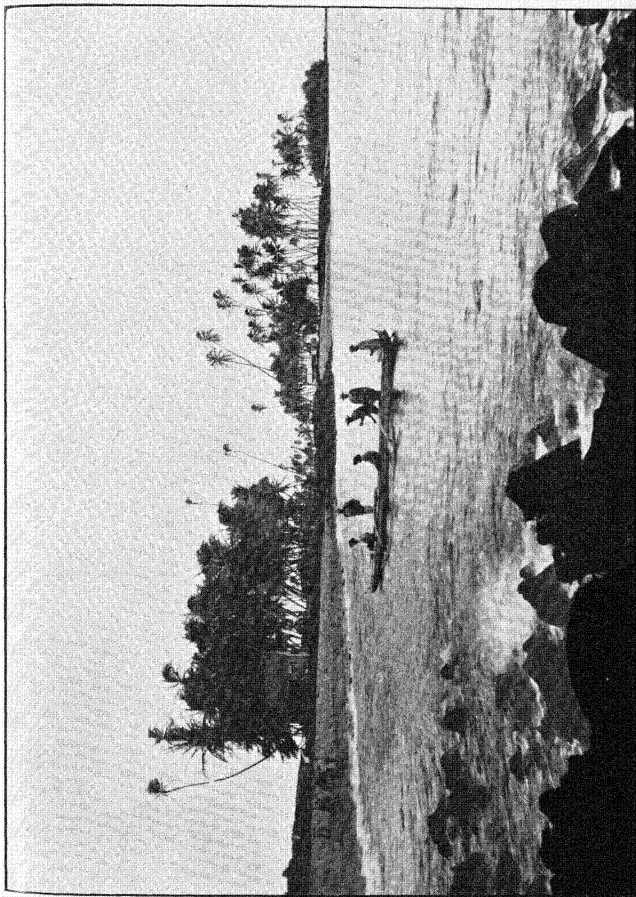
LONDON, May 2nd, 1799.

DEAR BROTHER:

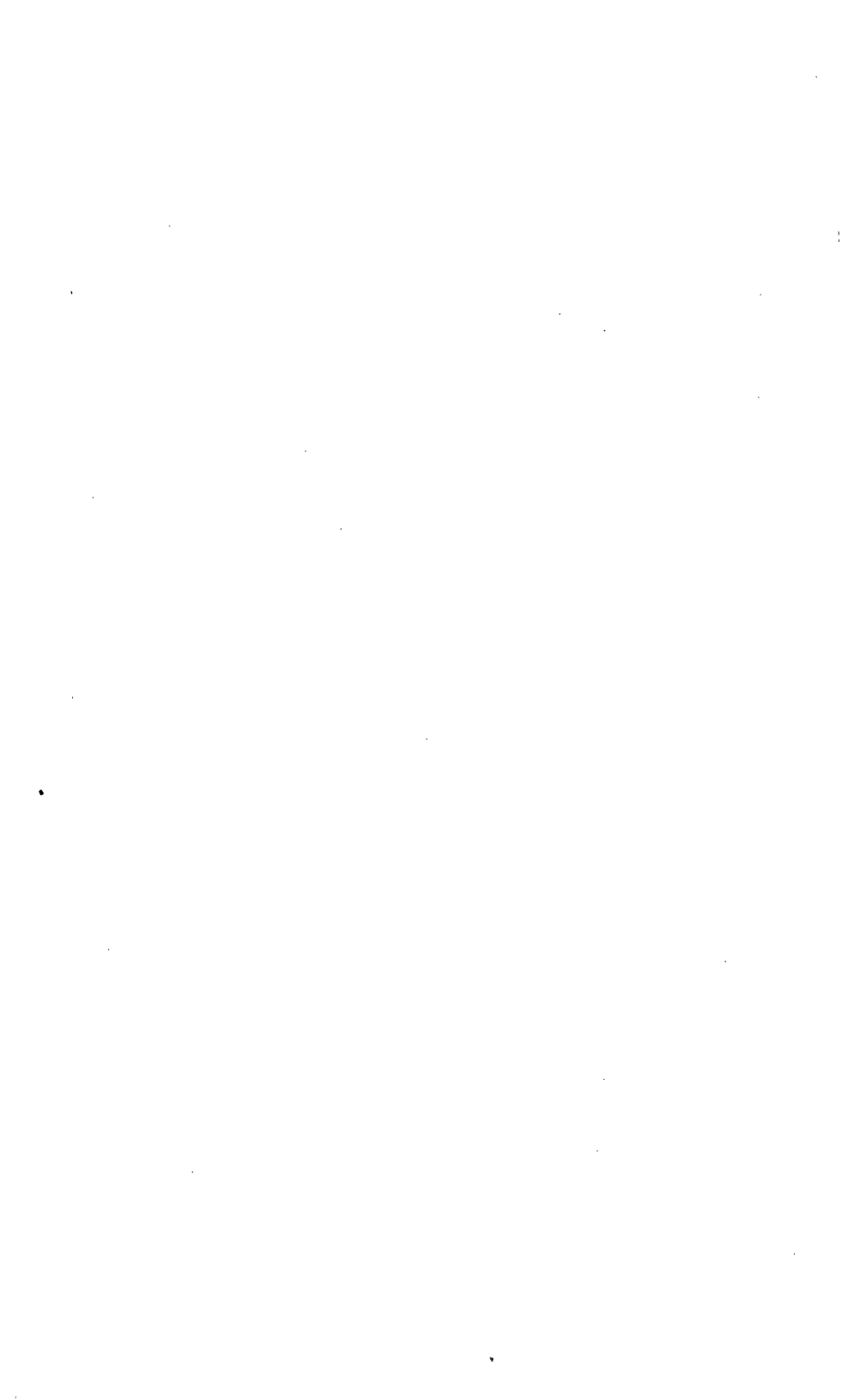
With a heart overwhelmed with joy mixt with sorrow do I sit down to write to you and I make no doubt but you will be surprised to receive the Same The first time that I had any

Account of You was Advertised in the Newspapers which was as follows

Isaac Davis of Milfordhaven and *John Young of Liverpool* is on the Island of Owhyhee this was the Intelligence that Captain Vancouver gave at his Return which allarm'd us beyond Expression to think that you was Confined in an Unknown Land who we thought Dead and Lost to us for ever in this Life and has Caused us many an heartfelt Moment and in particular Your Dear and Aged Mother who has from the first Moment you Left home been in Continual Sorrow for her Dear Son whom She thought had Shared the Same Death as your father and Brother did Our Dear Mother is still Living and as Well as Can be Expected of Old Age She gives her Blessing to You and that the Almighty God May Protect and Watch over you and that he may once more Restore his Lost Child to her and his Native Country which would be of more Value to her than all the Riches of the Indias Thank God we all Living and Settled in Credit and our Dear Mother wants for Nothing She Still lives in the same place We beg that you will write at all Opportunitys as you know where we are if we dont know how to Direct to You There is no fear but Some of us will Receive them as we are so well known I hope You will Receive this Safe all Your Sisters Join in Love to you and all begs that you will endeavour to Come the first Opportunity You Can get as we Shall all be Anxious for Your Return We all Join in Love to Mr. Young Your fellow Traveller and faithful Companion Whom we Respect and Regard on Your Account as You Must be More than Brothers My Ever Dear Brother I have the happiness to inform You that I have Seen a Gentleman that told me he saw you in perfect health Eighteen Months Ago he Belong to a Vessell that went out on Discoveries his Wife was on Board with him which Gentlewoman you saw and Conversed with at times the Gentleman's name is who has been so kind as to forward this to You You will Direct Your Letter Mrs. Davis Hubberstonferry Milfordhaven South



Kawaihae, Hawaii, Once the Home of Isaac Davis and John Young.



Wales My Dear Brother I Conclude with my kind Love and Sincerest Wishes for Your Welfare and Speedy return from Your Affectionate Sister till Death

SARAH DAVIS.

*Fourth.*

Is an extract, or a part of the will of John Young, taken from the Probate Records, Court of Oahu, Vol. 0, Page 59, which follows:

"I give and bequeath to be equally divided between my surviving children and the surviving children and the children of my departed friend the late Isaac Davis of Milford in England, in such manner as it shall please His Majesty the King and his Chiefs. Provided always that each and all of the said children receive a just and equal portion. Further all the rest and residue of my Estate, Goods and Chattels I give and bequeath to be equally divided among my surviving children, such division to be superintended by his Brittanic Majesty's Consul residing at the time of my decease at the Sandwich Islands, or such person or persons as the said Consul may appoint. Further I nominate, constitute and appoint Alexander Adams and Thos. Charles Byrd Rook joint executors of this my last will and testament, hereby revoking all other and former wills by me at any time heretofore made. In Witness whereof I have hereto set my hand and seal this 26th day of June in the year of our Lord One Thousand Eight Hundred and Thirty-four.

"JOHN YOUNG.

"Stamp Signed, sealed, published and declared by the said Testator a and for his last will and Testament in the presence of us who have subscribed our names as witnesses thereto in the presence of the said Testator.

"Sigd DANL. T. ABORN

"Sigd CHARLES TITCOMB."

I desire to call your attention to the fact that Mr. John Young, being a British subject, naturally asks the British Consul to look after the division of his effects.

You see it was not for personal reasons, because he says practically whoever is acting as British Consul at the time of his decease. All he wanted to be assured of was that he was a Britisher.

Further he nominates Alexander Adams and Mr. Rook, two more British subjects, to act as his executors. Then he finishes up by having Charles Titcomb, another subject of Great Britain, as one of the witnesses. As to Mr. Aborn I have been unable to learn positively as to his nationality. He is supposed to be English.

Of course none of the above is proof; but with what has already been given, I consider it pretty good circumstantial evidence. There is plenty more of the same kind of evidence which I could produce if it was thought necessary.

*Note*—By referring to the able paper read by Mr. Bruce Cartwright, Jr., at the meeting of this society held September , 1916, it will be seen there was another John Young, an American, who left the Islands in the brig "Hope," Capt. Ingraham, June, 1791, bound for China.

## Death of Kekaulike, King of Maui

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At a social meeting of the Hui Na Pua o Hawaii, June 17th, 1916, there was a paper written and read by Mrs. Emma M. Nakuina, describing the death of Kekaulike, King of Maui, and how he had been partly eaten by sharks.

This story does not correspond with what old historians have handed to their descendants, nor does it correspond with such authentic historians of later years as Mr. S. M. Kamakau, Judge A. Fornander and others, who all agree that he died from sickness.

Tradition speaks of Kekaulike's return to Maui after a raid in Kohala, Hawaii, and while in Mokulau, Kaupo, Maui, Kekaulike was preparing for another raid on Waipio and Hamakua. He was suddenly stricken with fits or *huki*. Thus was derived the name of the High Chiefess Kamakahukilani. *Kahunas* or doctors were summoned to attend the sick King. In consultation they decided he could not be cured. On the King learning his case was hopeless he summoned the High Chiefs, Ministers of State, and Counsellors to his presence, and declared his son Kamehamehanui to be his successor. The latter, a Prince of the royal house of Maui through his father Kekaulike, and also of the royal house of Hawaii through his mother Kekuiapoiwannui, the daughter of Keaweikekahialiio-kamoku, King of Hawaii, and the tabued Queen Kalanikau-leleiaiwi. After this declaration, word was brought to the King that Alapainui was in Kohala, Hawaii, preparing to come to war with Maui. When Kekaulike heard this, he immediately ordered his fleet of war canoes "Keakamilo" and set sail for Wailuku. His wives, his children, high chiefs, ministers of state and counsellors accompanied him. Others of his retinue traveled overland to a place called Kapaahu,



where the King's canoes landed at the cave of Aihakoko in Kula.

The chiefs then prepared a *manele* or palanquin to carry the sick King overland and at a place called Kalekii the King expired, which happened in 1736.

The High Chiefs being in fear of Alapainui coming to do battle with them, immediately performed the sacred ceremonies of Wainahoe hoe due their sovereign and decided to take the royal remains to Iao.

They again embarked, landing at Kapoli in Maalaea, thence to Puuhele, along the route relays of high chiefs bearing the remains of their beloved sovereign to Kihahale, and at Ahuwahine they rested, thence to Loiloa, where the royal remains were placed in Kapela Kapu o Kakae, the sacred sepulchre of the sovereigns and the blue blood of Maui's nobility.

Rest in peace, O Kalaninuikuihonoikamoku Kekaulike, King of Maui and Molokai.

LUCY KALANIKIEKIE HENRIQUES.

## Some Early Foreign Residents of the Hawaiian Islands

BY BRUCE CARTWRIGHT, JR.

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In the accounts of the early visitors to Hawaii after the discovery of the islands by Captain James Cook in 1778, there are mentioned quite a few foreigners residing in Hawaii prior to the arrival of Isaac Davis and John Young, who played such important parts in the early history of these islands.

It is very difficult to determine their number, but it seems safe to say that it did not exceed fifteen; this is allowing five foreign residents of whom there is no record, in the islands, other than those mentioned in this article.

On Jan. 18, 1778, Captain James Cook, commanding the *Discovery* and *Resolution*, discovered the Hawaiian Islands. He first sighted the Island of Oahu, then Kauai, Niihau, Kaua and Lehua, in the order given.

On his return to the islands from the northwest coast of America in 1779 he discovered Maui and then Hawaii.

On Feb. 14, 1779, he was killed at Kaawaloa, Kealahou Bay, Hawaii.

Trade between the northwest coast of America and China began in 1785 or in the spring of 1786. Ships began to call at the islands for fresh supplies and water. In some cases they came to spend the winter where the climate was not as severe as on the northwest coast of America.

Members of the crews of these early visitors were left at the islands either as agents for their ships or their owners, with instructions to learn the language and to collect cargoes of sandalwood, supplies, etc., or as deserters.

Eleanora off Owhyhee 22 March 1790

Sirs,

As my Boatswain landed by your invitation, if he is not returned to the Vessel, consequences of an unpleasant nature may follow (to distress a Vessel in these Seas is an affair of no small magnitude. If your Word be the Law of Owhyhee as you have repeatedly told me, there can be no difficulty in doing me justice in this Business, otherwise I am possessed of sufficient powers to take ample revenge which it is your duty to make the head Chief acquainted with.

I am, Gentlemen

Yours etc. etc.

SIMON METCALF.

To

Messrs.

S. I. Thomas

J. Ridler

Js. Mackey

John Young.

Simon Off O'Byrne 22/12/1797

Dear Sir

As my Boatman landed by  
the Coast of O'Byrne if he had not been  
the Coast of O'Byrne if he had not been  
nature must be so to disturb a Boatman  
three Seas is an affair of small  
magnitude if your Word be the  
Law of O'Byrne as you have previously  
told me there can be no difficulty in  
doing me justice in this Business, I am  
possessed of sufficient powers to take  
ample revenge which it is your duty  
to make the head Chief acquainted with

I am Gentlemen

Yours &c  
Simon Metcalf

To

Mr.

W. J. Thomas

W. J. Thomas

W. J. Thomas

W. J. Thomas

Letter of Simon Metcalf

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An interesting letter written by Captain Metcalf of the American snow *Eleanora*, dated March 20, 1790, is now in the archives of Hawaii. It was addressed to four residents of Kailua, Hawaii, who are called Americans by Captain Joseph Ingraham in his log of the brig *Hope* in 1791. They were S. I. Thomas, I. Ridler, J. Mackey and John Young.

They were among the earliest foreign residents of these islands, so a brief biography of each may be of interest.

1—J. MACKEY probably arrived in September, 1787, in the *Imperial Eagle*, Captain Barclay. In "A Voyage Round the World," by Captain George Dixon of the *Queen Charlotte*, published in London in 1789, mention is made of a John M'Key as follows:

John M'Key was born in Ireland and went to Bombay in the East India Company's service. Two vessels, the *Captain Cook*, under Captain Lowrie, and the *Experiment*, under Captain Guise, were fitted out in 1785 to go to the American coast. M'Key engaged on the *Captain Cook* as surgeon.

They sailed from Bombay on Nov. 28, 1785, and arrived at King George's Sound, on the northwest coast of America, on June 27, 1786. The crew had purple fever and M'Key was left behind to recuperate, at the request of the supercargo, Mr. Strange, who desired him to learn the language and to keep other vessels from getting furs, so that when they returned for him the following spring he would have a cargo waiting for them.

Mr. Strange's plan did not succeed, for we find that rival ships, the *King George* and *Queen Charlotte*, sailed from King George's Sound on July 27, 1786, with a cargo of furs. Mr. M'Key is mentioned by them as being then a resident of King George's Sound.

In August, 1786, the *Sea Otter*, Captain Hannah, arrived in King George's Sound and offered to take M'Key aboard, but he refused and Captain Hannah left the Sound in September, 1786.

In August, 1787, we find that M'Key gladly accepted Captain Barclay's invitation to sail in the Imperial Eagle, bound for China. She touched at Hawaii, where they took aboard a Hawaiian woman named "Winee" as a maid for Mrs. Barclay, who had accompanied her husband on this voyage. This is mentioned in Meare's Voyages. It is not known whether M'Key stayed in Hawaii or not. It is quite possible that he did so and was the Mackey to whom Captain Metcalf addressed the letter above referred to. The only point which does not favor this assumption is that John M'Key was an Irishman and Captain Ingraham referred to the residents of Kailua, at the time of Metcalf's visit as "Americans then residing there". If John M'Key and J. Mackey were the same person, he must be considered the oldest foreign resident of which we have record.

2—I. RIDLER was Carpenter's Mate on the Columbia and was left in the fall of 1788 to collect sandalwood. In 1791 Captain Joseph Ingraham in the brig Hope, while cruising off Maui, was hailed by a double canoe in which were three white men, besides natives. These men were dressed in *malos* (loin cloths), being otherwise naked. They were so tanned that they resembled the natives. They told Captain Ingraham that they had deserted Kamehameha, who had maltreated them, after the arrival at Kailua of the boatswain of the Eleanora. They told of the capturing of the Fair American at Kawaihae and of the Olowalu massacre, and said that they had come to Maui, where they had enlisted with Kahekili and Kaeo, who were then at war with Kamehameha. These men were I. Ridler, James Cox and John Young. They begged Ingraham to take them to China with him, which he did in the summer of 1791. Ridler, however, returned with Ingraham to Hawaii in October, 1791, and accompanied him back to New England on the same voyage. He resided in Hawaii about four years.

3—SAMUEL HITCHCOCK. In the fall of 1788 Captain Colnett in the Prince of Wales touched at the islands and a

lad named Samuel Hitchcock deserted at Kauai, where he became a great favorite of King Kaeo-ku-lani. His influence was so great that when a native stole his *malo* he was chased into the mountains and captured. His eyes were gouged out with a *pahoa* (dagger), which was then driven through his heart. His flesh was stripped from his bones and used as shark bait. (See Meare's Voyages.) The length of Hitchcock's residence in the islands is not known.

4—S. I. THOMAS, one of those residing at Kailua to whom Captain Metcalf addressed his letter, was probably an American, as Captain Ingraham states. He arrived in either the Columbia or the Lady Washington in the fall of 1788 and landed at Kailua, Hawaii. The length of his residence in Hawaii is not known.

5—JOHN YOUNG)

6—JAMES COX ) The nationality of these two men, John Young and James Cox, has not been definitely established. John Young was a resident of Kailua, Hawaii, when Captain Metcalf called there, and it was to him that the letter above referred to was addressed. These men residing at Kailua were referred to by Captain Ingraham in his account of the detaining of the boatswain of the Eleanora, which was told him by I. Ridler, who stated that the boatswain of the Eleanora had gone ashore to visit the Americans residing there. In the part of Ingraham's Journal relating to his visit to the islands in October, 1791 on his way from China, he refers to I. Ridler, John Young and James Cox, whom he took to China with him, the preceding spring. He states that the former was an American and the latter an Englishman. There is of course a possibility of his being in error in this statement. This is an interesting question that may possibly be solved as more facts come to light. One thing is certain, however, and that is that this John Young and the boatswain of the Eleanora were different persons. The Boatswain of the Eleanora always claimed he was an Englishman from Liverpool and there



seems to be very little doubt but that his friends and his sympathies were English.

7—JONES. On March 13, 1789, Captain William Douglas of the *Iphigenia* had trouble with a seaman named Jones, who was given his choice of being punished or of leaving the ship. He left the ship at Kauai on March 13, 1789. Nothing further is known about him.

8—..... On March 15, 1789, a conspiracy to set fire to the *Iphigenia* was discovered. Two seamen and the Quartermaster escaped at Niihau. The two seamen were returned to the ship by the natives, but the Quartermaster remained ashore. His name, or any further facts concerning him, are unknown.

This gives us eight foreigners residing in Hawaii prior to the arrival of Isaac Davis and John Young, the boatswain of the *Eleanora*.

9—ISAAC DAVIS. On March 16, 1790, the *Fair American*, under Captain Metcalf, the younger, was "cut off" by the natives at Puako, near Kawaihae, Hawaii. The only survivor was Isaac Davis, the mate. He was found on shore by I. Ridler, above mentioned, tied face downward in a canoe. Ridler stated to Captain Ingraham that he had persuaded Kamehameha to spare his life. Davis was known among the Hawaiians as "Aikaka". He became one of the highest chiefs under Kamehameha the Great, and was Governor of Oahu during the early part of last century. He married twice. His blood survives to this day. The Davis family is the oldest foreign family in the Hawaiian Islands.

10—JOHN YOUNG, the Boatswain of the *Eleanora*, commanded by Captain Metcalf, the elder, went ashore at Kailua, on March 17, 1790, to visit "the Americans residing there", as Captain Ingraham says in the Log of the *Hope*, and to find out if they had any news of the *Fair American*, which had not met the *Eleanora*, as had been planned before they left the northwest coast of America. By a strange coincidence

the name of one of the Americans residing at Kailua was also John Young, he being the same man that Ingraham picked up off Maui together with I. Ridler and James Cox. The Boatswain of the *Eleanora* was detained by Kamehameha so that the news of the fate of the Fair American would not reach Captain Metcalf. This man became one of the highest chiefs under Kamehameha and was Governor of Hawaii and also of Oahu at different times. He, like his companion Isaac Davis, was also married twice, but his line is now extinct. He was called "Olohana" by the Hawaiians. His descendants were prominent in Hawaiian history and his granddaughter was the good and famous Queen Emma Kaleleonalani, the queen of King Kamehameha IV, who founded the Queen's Hospital at Honolulu. This John Young was an Englishman from Liverpool. He died in Honolulu in 1835.

We have therefore the following list of residents in Hawaii, up to March 17th, 1790, in their probable order of arrival. There may have been others but they are unknown to the writer:

1—J. Mackey. Length of residence in Hawaii unknown. An Irishman (?).

2—I. Ridler. Resided in Hawaii about 4 years. Left with Capt. Ingraham in 1791. An American.

3—Samuel Hitchcock. Length of residence in Hawaii unknown.

4—S. I. Thomas. Length of residence in Hawaii unknown. An American.

5—John Young. Length of residence in Hawaii unknown. Went to China with Captain Ingraham in 1791. An American (?).

6—James Cox. Length of residence in Hawaii unknown. Went to China with Captain Ingraham in 1791. An American (?).

7—..... Jones. Seaman of the Iphigenia. Length of residence unknown.

8—..... Quartermaster of the Iphigenia. Length of residence unknown.

9—Isaac Davis. Mate of the Fair American. A Welshman. Died in Honolulu in 1810.

10—John Young. Boatswain of the Eleanora. An Englishman. Died in Honolulu in 1835.

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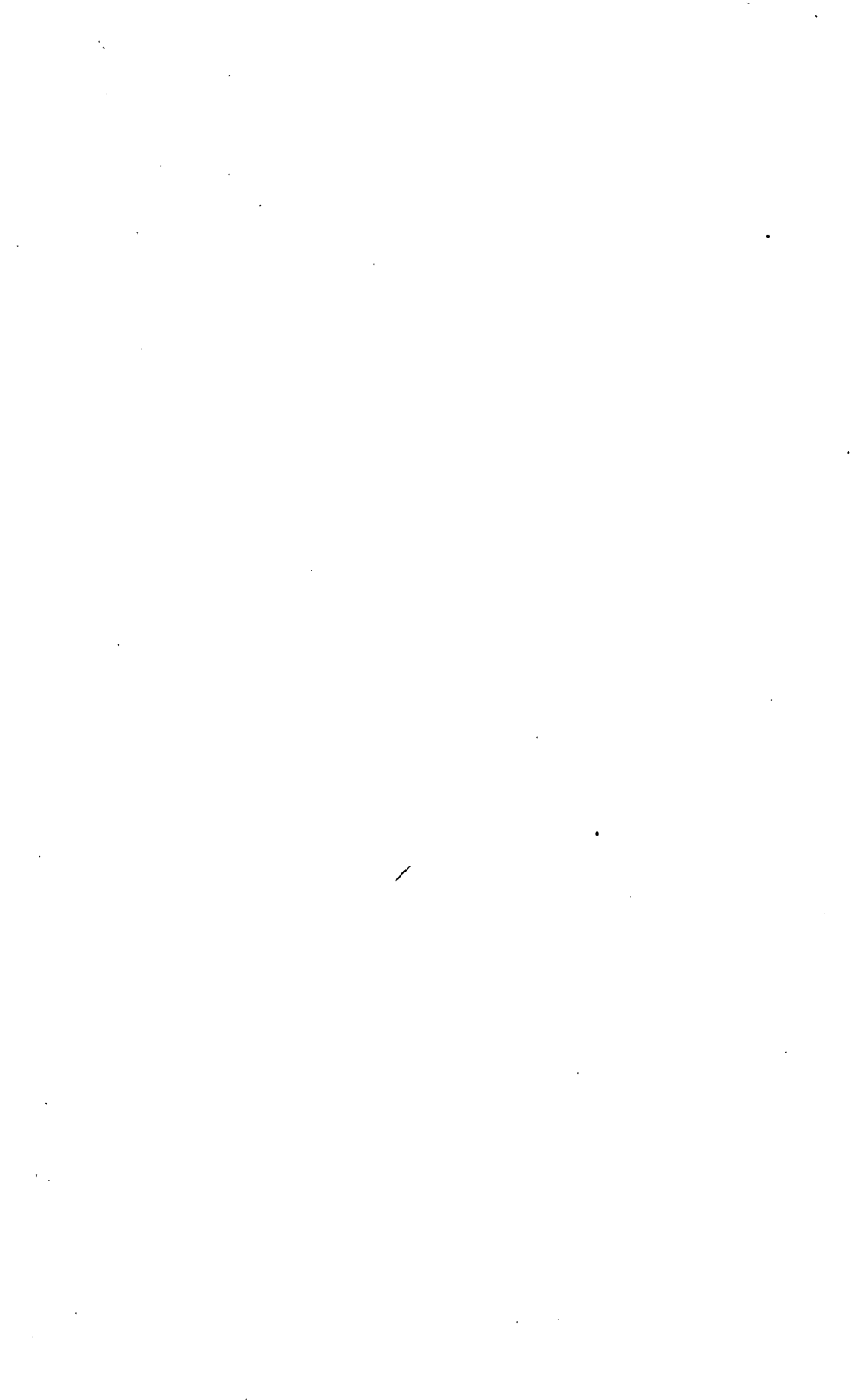
















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